

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, OCTOBER 4, 1888.

[No. 40.]

E. STRACHAN COX, T. F. WORTS.
 Mem. Toronto Stk. Exch.
COX & WORTS.
STOCK BROKERS,
 26 TORONTO STREET,
 TORONTO.

JAMES JOHNSTON
 Real Estate and Insurance Agent,
 30 ADELAIDE STREET EAST, TORONTO.
 Rents Collected, Properties Valued, Estates
 Managed, Mortgages bought and sold.
 N.B.—Having made arrangements with some
 of the largest loaning companies in the city,
 money can be had at very moderate rates from
 sums of \$1000 to \$100,000.

NORTH-WEST AND GENERAL
Real Estate Emporium,
 Excellent Ontario and North-West farms for
 sale. City property for sale and to let.
Properties Exchanged.
 Money to Loan on Real Estate.
 G. A. SCHRAM, 4 KING ST. EAST

WILLIAM MEDLAND,
 Real Estate and Financial Agent,
 86 KING STREET EAST.

HOMOEOPATHIC PHARMACY,
 394 Yonge Street, Toronto.
 Keeps in stock Pure Homoeopathic Medicines, in
 Tinctures, Dilutions and Pellets. Pure Sugar of
 Milk and Globules. Books and Family Medicine
 Cases from \$1 to \$12. Cases refilled. Visits re-
 sponded to. Orders for Medicines and Books promptly
 attended to. Send for Pamphlet.
 D. L. THOMPSON, Pharmacist.

NEW BOOKS.

"AGNOSTICISM,"
 A Lecture delivered in St. George's
 Hall, Kingston, on the occasion of the
 meeting of the Synod of Diocese.
 By the Bishop of Ontario, printed by re-
 quest of the Synod. Price 20 cents.

THE
Prayer Book Commentary
 For Teachers and Students, publish-
 ed recently by the S.P.C.K. Price 50
 cents. The Prayer Book with Commen-
 tary. Price 85 cents.

Rowell & Hutchison
 76 KING STREET EAST
 TORONTO.

THOMAS BAKER,
 ENGLISH AND FOREIGN THEOLOGICAL
 BOOKSELLER,
 30, Goswell Road, London, England,
 ESTABLISHED 1849.

T. BAKER'S stock consists of up-
 wards of 200,000 volumes in every
 branch of Theology, Biblical, Critical, Patristic,
 Liturgical, Devotional, Controversial, and Hor-
 tatory.
 Catalogues, published periodically, and
 sent post free on application.

WEST END HARDWARE HOUSE,
 313 Queen Street West,
 TORONTO.
 Builders' and General
HARDWARE
 Cutlery, Plated Goods,
GARDEN TOOLS,
 Glass, Paints, Oils, &c.

JOHN L. BIRD.
 Telephone Communication.

CARROLL & DUNSPAUGH,
 MANUFACTURERS OF
 Lime, Fire Clay, Sewer Pipes,
 Flue Linings, Chimney Tops,
 and Fire Brick.
 IMPORTERS OF
PORTLAND CEMENT,
 AND DEALERS IN
NATIVE CEMENTS, PLASTER OF
PARIS, and all kinds of Builders'
Materials.
 4,000 bbls. Portland Cement, best brands,
K. B. S. AND WHITES.
 Lime Works—ALTON, CANADA.
 Sewer Pipe Works—TORONTO, OHIO, U.S.
 Office and Warehouse—66 ADELAIDE
 STREET W.

HOLBROOK & MOLLINGTON,
ARCHITECTURAL SCULPTORS.
 Sole Agents for Maw & Co's and Minton & Co's
 Artistic and Plain Tiles for Cabinets, Hearths,
 Floors, Etc.
 No. 91 Adelaide St. W. - - - Toronto.
 William Holbrook. W. Curfoot Mollington.

CHURCH ORGAN FOR SALE.
 The Congregation of the Anglican Church,
 Barrie, having purchased a large Pipe Organ, de-
 sire to dispose of their
REED ORGAN.
 It cost \$500, is comparatively new and in good
 order, and will be sold at a Very Great Reduction.
 Apply to Mr. D. SPRY, BARRIE.

John Catto & Co.,
 IMPORTERS OF
 Silks and Household Napery,
 Have their stock fully sorted up with New and
 extensive lines of Velveteens, French Foule
 Rep, Serge, Crepe, Ottoman and Cashmere
DRESS GOODS.

Special Lines of
RICH BLACK GROS GRAIN SILKS,
 offered at \$1.25, \$1.50, \$1.75 and \$2 per yard.
COLORED GROS GRAIN SILKS,
 at 75cts. per yard (regular price \$1). Linen and
 Cotton Sheeting, Casing, Towelling, Table Dam-
 asks, and Cotton Long Cloths, per piece, at lowest
WHOLESALE PRICES.
 Letter orders for GOODS or SAMPLES receive
 prompt and careful attention.
 KING STREET, (Opposite Post Office.)

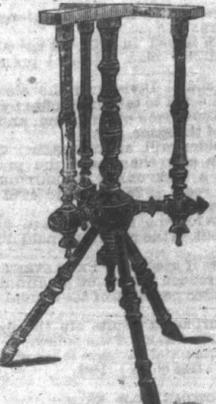
MISS DALTON,
 Millinery, Dress, Mantle Making,
 AND FANCY GOODS.
 207 YONGE ST., TORONTO.
 FLOWERS, FEATHERS, ETC.
 Ladies giving orders for complete or
 partial outfits, may rely upon satisfac-
 tion being given.
 The favour of a call is solicited.
 207 Yonge Street, Toronto.

ESTABLISHED 1842.
GEO. HARCOURT & SON
Merchant Tailors & Robe Makers

Students will please take notice that we have on hand a large
 stock of COLLEGE CAPS AND GOWNS at reasonable prices.

NEW ADDRESS—
 43 King Street East, Toronto.

NOVELTY
Wood Turning Works,
 ESTABLISHED 1874.
 DRAPERY TABLES. FOOTSTOOLS. OTTOMANS.
 PIANO STOOLS. BANNERETTE STANDS. CORNICIE POLES.
 &c., &c., &c.
 Illustrated Catalogue free to Dealers.
J. A. ATCHESON & CO.,
 Office & Warerooms—8 ADELAIDE ST. EAST,
 TORONTO.



FURS!
FIVE HUNDRED
 Real Dogskin Mantles,
 Just made up—From \$25 upwards
Fur Coats,
 A Great Variety in Coon Skin,
 and Dog Skin, etc.

Prices Low for First-
 Class Goods.
 Our Show Rooms are now open
 for the inspection of visitors during
 the Exhibition.

W. & D. DINEEN,
 Cor. King & Yonge Sts.

MRS. E. WEBSTER,
DRESS AND MANTLE MAKER
 has removed her Business to
 486 CHURCH STREET.
 Opposite the Granite Skating Rink.
 Mrs. Webster, in thanking her Customers for
 their patronage in the past, would still solicit a
 continuance of the same.

MISS BURNETT,
 French Millinery, Dress and Mantle
 MAKING, FANCY GOODS,
 FLOWERS AND FEATHERS.
 71 King Street West, Toronto.

"Jenny Lind" No. 31.
Ashdown & Co.'s
 Pioneer Battan Furniture and Basket facto-
 ry, Brockton, near Toronto.
 Having the very best facilities for manufactur-
 ing we can offer great inducements to the Furni-
 ture Trade and the public generally who may
 be in want of FIRST-CLASS BATTAN FURNI-
 TURE. All first-class furniture dealers who have
 not hitherto kept our goods in stock, are re-
 quested to send for illustrated catalogue and
 terms.
 Ask Furniture Dealers for Ashdown's Battan
 Chairs, Sofas, Lounges, etc.
WANTED AGENTS male and female for
 new book "Daughters
 of America." Low in price, 20 cents will secure
 an outfit and agency. ADDRESS FORSHEE & Mc-
 MAKIN, Cincinnati, O.
AMERICAN PATENTS NO PATENT
 & FOREIGN TO PAY
 L. BINGHAM, & CO., Patent Att'ys, Washington
 D. C.



SUCCESS! SUCCESS!

CROWNS THE EFFORTS OF

STEWART, DAWSON & CO.,

The Great English Lever Watch Manufacturers, of Ranelagh Place, Liverpool, England.
Immense patronage from all parts of Canada to their branch establishment,

15 TORONTO STREET, TORONTO.

ENGLISH WATCHES still stand unrivalled in the world.

ENGLISH WATCHES maintain their supremacy as the best time-keepers, and

ENGLISH WATCHES are the most substantial and durable.

It is a positive and proved fact that one of Stewart Dawson & Co.'s English Levers will wear out half a dozen (one after another) of foreign made watches; every lady or gentleman who buys an English Lever from S. D. & Co. provides themselves with a watch that will last a life-time. Stewart Dawson & Co. beg to thank each and all of their vast numbers of patrons throughout Canada for the flattering way in which they have shown their appreciation of S. D. & Co.'s efforts to bring home to every Canadian resident THE MOST PERFECT ENGLISH WATCHES, at English wholesale prices, thus ensuring every purchaser a saving of one-half the usual Canadian cost. This is not an assertion made at random, but will, like every watch manufactured by S. D. & Co., bear the utmost scrutiny and establish the fact that a wondrous revolution in the watch trade has been brought about by

STEWART, DAWSON & CO., Liverpool, England.

Usual Canadian Prices.	FOR THEIR WORLD-FAMED WATCHES.	S. D. & Co.'s Prices
\$ c.		\$ c.
35 00	Gents' English Full-capped Silver Levers, very best, open-face	16 80
40 00	Gents' English Silver Levers, high bezel, crystal unbreakable glass	19 20
45 00	Gents' English Hunting Levers, the very best that can be made	21 60
50 00	Gents' Keyless English Silver Levers, open-face, highest class	26 40
60 00	Gents' Keyless English Silver Hunting Levers, perfection itself	31 20
35 00	Ladies' English Silver Levers, capped movement, very best, open-face ..	16 80
40 00	Ladies' English Hunting Levers, every Watch a work of art	21 60
60 00	Gents' English Centre-seconds Stop Chronographs, crystal face	31 20
70 00	Gents' Hunting ditto, highest scientific English productions	35 00
80 00	Ladies' English Gold Levers, 18-carat Gold Hall-marked cases	40 80
40 00	Ladies' Magnificent 18-carat Gold Watches, finest quality	21 60
15 00	Ladies' and Gents' Marvellous Silver Defiance Watches	7 20
22 00	Ladies' or Gents' Silver Defiance Hunters, the wonder of the world	9 60

A \$30 00
ENGLISH SILVER
LEVER
For \$16 80.

A \$40 00
ENGLISH SILVER
HUNTING LEVER
For \$21 60.

A \$30 00
LADIES' ENGLISH
LEVER.
For \$16 80.

A \$50 00
KEYLESS ENGLISH
HUNTING LEVER
For \$31 20.

A \$60 00
ENGLISH SILVER
CHRONOGRAPH
For \$31 20

A \$15 00
ENGLISH SILVER
HORIZONTAL
WATCH
For \$7 20.

Stewart Dawson & Co.'s world-wide celebrated English Levers combine perfection in mechanism and handsome appearance with durability and exact time-keeping qualities. All have full plate capped movements; the finest watches made. Maker's price only \$16.80, positively worth \$30. Each will wear out half a dozen foreign made watches.

These magnificent English Hunting Levers are the same quality as above. They are recommended for hard wear and perfect time-keeping; for such they are unequalled in the world; price \$21.60, worth \$40; ditto Open Face, with High Bezel and Crystal Glass, \$19.20, worth \$35. Each will wear out a half a dozen foreign made watches.

Ladies have only to see these superb watches to become charmed with their Matchless Elegance and Quality. These watches are not equalled in America under Double our price. They are worth \$30 each; our price \$16.80. Hunter's ditto, \$1.60, worth \$40.

Stewart Dawson & Co.'s Perfection of Keyless English Levers, winding by a new, sure, and complete perfected system that never gets out of order. A delight to every purchaser. They are Air-tight, Dust-tight, and Damp-tight. Price, in hunting cases \$31.20, worth retail \$50. Ditto, Open Face, \$26.40, worth \$40.

The Highest Grade of Acme of Perfection, $\frac{3}{4}$ Plate, Lever Movements, Jewelled in every action, Gold Chronometer Balance, Decimal Dial Centre Seconds, Outside Stop. The Handsomest Watch made, and of Quality that defies all imitations. Price in Open Face Crystal Glass, \$31.20; ditto in Hunting Cases \$36, positively worth in Canada \$60 each.

The World's "Defiance" in Three Sizes. None should hesitate to send for one of these, if only to see the perfection that has been attained by a firm whose enterprise has revolutionized the Watch Trade of Europe. Price in Open Face Crystal Glass, all Sterling Silver Cases, only \$7.20, worth \$15; ditto Hunter's \$9.60, worth just Double. Each kind for Ladies and Gents.

CONDITIONS.

Each watch sent on a week's free trial and the full amount returned to any one dissatisfied, all delivered safe, and free to the purchaser, carriage paid by us with key, instructions and guarantee inclosed with each watch.

DOMINION CHURCHMAN COUPON.

ON receipt of Remittance and this COUPON we hereby agree to supply sender with either of our Watches named above, on the conditions stated, by return of post.

(Signed) STEWART DAWSON & CO.,
15 Toronto St., Toronto, Canada.
P. O. Orders payable to Stewart Dawson & Co.,
at the General Post Office, Toronto.

NOTICE.—Don't fail to write for Stewart Dawson & Co.'s Illustrated Pamphlet containing full particulars of all their Watches. 100 pages of valuable and interesting information, 60 pages of most wonderful testimonials from all parts of the world, and illustrations of Gold and Silver Alberts, Chains, etc., all at strictly wholesale prices. Sent free by mail for 5 cents in stamps, to cover postage.

Address all letters and orders to

STEWART DAWSON & CO.,
15, Toronto Street, Toronto, Canada West.

Select Tailoring and Gentlemen's FURNISHING HOUSE.

R. J. HUNTER'S
Cor. King and Church Streets,
TORONTO,

Stock is complete in both Departments, and as I have made great effort to secure the
LATEST DESIGNS

—AND—
MOST RELIABLE TEXTURES
Gentlemen will find it very much to their interest to visit my Establishment when about to purchase.

R. J. HUNTER.

HILL'S MANUAL!
THE WORLD'S GREAT BOOK
OF SOCIAL and BUSINESS FORMS, has already reached the enormous sale of **310,000 COPIES** in the U. S. and Canada. THE 37th EDITION—just out of press; contains (in addition to the vast amount of information, useful to everybody in every country,) the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion. Sold only by subscription. AGENTS Wanted EVERYWHERE. Send stamp for information and terms, and mention this paper. Address: **BAIRD & DILLON, Publishers** Lakeside Building, Chicago, Ill., U. S. A. Ask any Book Agent for HILL'S MANUAL.

TORONTO WINE COMPY

are now selling delicious Wines made from the pure juice of the grape.

Highly recommended by all principle physician of Toronto

FOR MEDICINAL USE
We are also supplying a large quantity in city and country for
SACRAMENTAL PURPOSES.

GIVE IT A TRIAL AND BE CONVINCED!

452 YONGE STREET, TORONTO.

WILLIAM McBEAN, Manager.

HEAR YE DEAF.
Garmore's Artificial Ear Drum.
As invented and worn by him perfectly restoring the hearing. Entirely deaf for thirty years, he hears with them even whispers, distinctly. Are not observable, and remain in position without aid. Descriptive Circular Free. CAUTION: Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum manufactured.
JOHN GARMORE,
Fifth & Race Sts., Cincinnati, O.

ATKINSON'S
PARISIAN TOOTH PASTE
is not a new preparation, many persons in Toronto will remember it for twenty years back.
It is a good, safe, and pleasant Dentifrice;
25 cents a pot.

CONFEDERATION Life Association.

THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers:
Policy No. 618, issued in 1878, at age 30, for \$1,000 on the All-life plan. Annual premium \$20.80.
At the Quinquennial Division on the close of 1878, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same.
This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing FIVE years \$9.78, EQUAL to 46.81 per cent. of the annual premium.
The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period.
The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.65, equal to 12.68 per cent. of the annual premium.
The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.
The next Quinquennial Division takes place as early as possible after close 1881.
President,
HON. SIR W. P. HOWLAND, C.B. E.C.M.G.
J. K. MACDONALD,
Managing Director

MONUMENTS

IN
MARBLE
and
GRANITE.

A large assortment and will be sold cheap.

J. G. GIBSON,
417 Parliament Street, near St. James' Cemetery, Toronto.

I. J. COOPER.
Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.,
Importers of
MEN'S UNDERWEAR, GLOVES,
SCARFS, TIES, UMBRELLAS, &c.
Clerical Collars, &c., in Stock and to Order
109 YONGE ST., TORONTO.

PATENTS PROCURED
ALSO TRADE MARKS, ETC. Send model and sketch, will examine and report if patentable. Many years practice. Pamphlet free. **E. H. GELSTON & CO.,** Attorneys, Washington, D. C.

VARIOUS CAUSES—
Advancing years, care, sickness, disappointment and hereditary predisposition—all operate to turn the hair gray, and either of them inclines it to shed prematurely. AYER'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brassy, weak or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its results, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts.
AYER'S HAIR VIGOR is colorless; contains neither oil nor dye; and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous, imparting an agreeable perfume.

For sale by all druggists.

A. W. BRAIN.
Domestic Sewing Machine
AGENT AND REPAIRER,
HAS REMOVED from 7 Adelaide St. East, to
98 YONGE STREET.

CUT THIS OUT
And Return to us with TEN Cents, and you'll receive by mail, a Golden Box of Goods, that will bring you in more money in One Month than anything else in America. Absolute Certainty. M. Young, 113 Greenwich St., New York.

[Oct. 4, 1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars Year. It paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Wootten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 7...TWENTIETH SUNDAY AFTER TRINITY. Morning—Ezekiel xxxiv. Philipians i. Evening—Ezekiel xxxvii.; or Daniel i. Luke v. to 17.

THURSDAY, OCT. 4, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

A POLITICAL ORGAN ON THE SECTS.—The following wise and well put words are from the Mail: "In every ecclesiastical sub-division there must needs be a perilous assumption of infallible teaching of non-essentials. The man who founds a sect must needs pose as an infallible guide. He alone possesses the Divine sense in the Word, and he claims it by reason of Divine intuition. If not, he must rely upon his own mental and spiritual nature as sufficient for itself, and play the part, as many sectarians do, of the religion of self-conceit. Many of the sects which scar the face of Christendom employ the weapons of carnal self-assertion. These sect-mongers will look in vain for countenance from the Bible to which they affect to appeal. In the Saviour's prayer he supplicates for all who should believe in his name, 'that they all may be one in Me, as Thou, Father, art in Me and I in Thee.' No word there of unity in diversity—an impossibility as between Father and Son. St. Paul besought the Corinthians in the Lord's name, 'That ye all speak the same thing, and there be no divisions among you.' How do those obey the sacred injunction who delight in dismembering the body of Christ and pride themselves on their schismatic dis-integrations of the faith once delivered to the saints?"

The above noble words were written only a few weeks ago by one of great gifts and high culture, who is now across the border, where the weary are at rest, where no sect exists, but wherein all fulness of triumph rules on His eternal Throne the Head of the Catholic Church in Heaven and on Earth.

THE SPIRIT MOVING ON THE WATERS.—The annual Synod of St. Andrews, Dunkeld, and Dunblane was held recently in St. Ninian's Cathedral, Perth. In the course of his charge, Bishop Wordsworth said that he could not conclude without expressing the gratification which he had felt, and which he was sure they would all share with him, in reading only two days ago the letter of Professor Milligan which appeared in the Catholic Presbyterian for the present month, under the title of "Church Union." Its avowed object was to advocate a unity in Scotland which should embrace their Episcopal Church and coming from an ex-moderator of the Established General Assembly, and one of the most learned and most influential of living Presbyterian divines, it was to be hoped that some of them might live to see the happy effects which, under God's blessing it was calculated to produce. In the meantime they might well be thankful that a spirit so truly catholic, should have found expression so able and so just in a channel which could not fail to convey its sentiments to leading members of the Presbyterian Churches, not only in Scotland, but throughout the world. More than that, he trusted that a Scottish Church Union Committee would be formed, of Presbyterians and Episcopalians combined, mostly if not exclusively laymen, who would be at the pains to cause the letter to be reprinted, with Dr. Milligan's permission, and to be circulated widely among the middle and poorer classes.

A WELL MERITED REBUKE.—The Church Review says in reference to the recent appearance of Bishop Ryle as the officiating minister in a Presbyterian Church in Scotland: "Bishop Ryle's 'uncompromising Protestantism' finds expression in queer ways now and then. As officiating minister in the parish kirk of Moulin, Pitlochrie, he is certainly at home; but as supreme censor of the Anglican Church he is far and away at his best. Before going to Pitlochrie he informed the incumbent of the Scotch Episcopal church there that so long as the synodical declaration of April 19th, 1850, about the Gorham judgment was not withdrawn or cancelled, his 'difficulty in worshipping in the Scotch Episcopal Church would be insuperable.' In other words, the declaration of 1850 ipso facto cut off the Scotch Church from the Anglican Communion! Strange that we of the Anglican Communion were never made aware of the fact. Earlier information on such a point might have saved the Church of England the scandal of seeing one of her greatest Bishops (Lightfoot) take part in the consecration of the Bishop of Argyll the other day. But neither have we heard of the admission of the Presbyterian body into the Anglican Communion, and this surely is more lamentable still, for, in the absence of information on the point, we cannot but conclude that a Bishop who ministers in a Presbyterian meeting-house is himself ipso facto cut off from the Anglican Communion.

BISHOP RYLE'S DEFENCE.—It is only fair to hear what Bishop Ryle has got to say for himself. He writes to the Guardian in justification of his conduct, as follows:—"I cannot, with a good conscience, attend the Service of the Scotch Episcopal Church. I pass no opinion on those who do attend them. Hundreds of tourists attend them in simplicity and talk of them as the Services of the 'English' Church? I cannot myself attend the worship of a church which has practically declared thousands of English clergymen unsound in the Faith. I am blamed for attending the Service of the Established Presbyterian Kirk of Scotland, and some have even dared to call that Church 'schismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ, and its confession of faith is Scriptural. It is a Church whose services the Queen always attends when she visits Scotland. Personally I infinitely prefer Episcopacy to Presbyterianism, and our own Liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is anything sinful or wrong in attending such worship is an insult to common sense. I am blamed for officiating and conducting Services in Presbyterian churches when I have been invited to do so. But why? What is wrong about it? What law of Church or State do I break? I know of none. So far from doing wrong, I believe I do good and do right. I give public proof of my respect for our ancient Protestant Churches and of my earnest desire to promote unity and brotherly feeling between it and the Church of England. This very unity, I observe, the Bishop of Dunkeld in his recent charge is longing and yearning for; and I do not wonder, when I see the religious divisions of Scotchmen. But with all respect to the worthy Bishop, I venture to think when I accept the invitation of Presbyterian ministers to preach in their pulpits I practically help forward the cause of unity between Scotch and English Christians quite as much as he does by his charge."

A QUEER TEST OF ORTHODOXY IN WORSHIP.—Bishop Ryle thinks the Presbyterian mode of worship objectionable because it suits the Scotch. This is the strangest canon on worship ever formulated. Surely the Bishop must see that if what any particular people like is lawful and right, then the gorgeous ceremonial of Rome which suits certain people, ought not to be objected to.

DR RYLE IN A DILEMMA.—The Review says: "The Bishop of Liverpool as his own apologist does not shine. He claims that the declaration of the Scottish Church, in regard to the Gorham judgment, was an insult to many clergymen of the English Church, and consequently he cannot 'with a good conscience,' worship with that Church. But his argument is equally fatal as against our own Church. On his own admission, two-thirds of the clergy of the English Church condemned the Gorham judgment. Under God the Church is guided in her decisions by majorities, and hence it follows that the English Church condemned the judgment as unequivocally as did her sister in Scotland. Plain men will ask why the Bishop can 'with a good conscience,' continue to wor-

ship in this Church, even granting that he 'infinitely prefers Episcopacy' (a minimum of £3,500 a year!) for surely Presbyterianism with a Gorham judgment, is purer than Episcopacy without it."

A VERY PREGNANT QUESTION FOR DR RYLE.—The Literary Churchman, one of the ablest Church periodicals, puts the Ryle case thus: "The Bishop of Lincoln believes in the necessity of the Episcopate as not merely the *bene esse* but the *esse* of Church life, and therefore his words come with sincerity and power. How, however, can we expect the people of England to be convinced of the importance of the Episcopate as a matter not only of Church Discipline but of order, when the Bishop of Liverpool conducts service in and preaches to a Presbyterian congregation, the very *raison d'être* of whose separation from the Church is that Bishops are a needless decoration? We trust, if the rumour is well founded, and we are afraid it is, that some steps will be taken by the Bishops to discountenance conduct which must weaken every appeal for the increase of the Episcopate. We observe in the form of prayer which Dr. Wordsworth suggests for the increase of the Episcopate, that we are bidden to pray that 'faithful men may be raised up for the work of the Apostleship.' We italicise the adjective, which is subsequently explained to involve 'driving away error' and 'defence of the Truth.' We commend the petitions in this prayer to Dr. Ryle's most solemn consideration."

TO SUNDAY-SCHOOL TEACHERS.—(From an address by the Bishop of Durham to lay workers.)—"And you, Sunday-school teachers, how shall I fitly speak to you? Is it possible for any language of mine to exaggerate the importance of your work? Every recent educational change has thrown a heavier burden of responsibility on your shoulders; for every such change has widened the breach between religious and secular training. Religious education, banished more and more from the week-day lessons, thus finds its home in the Sunday-School alone. Accept this burden bravely and cheerfully. Rise to this ever-growing responsibility. It is your lot to feed the lambs of the fold—the hope and stray of the flock—the fathers and mothers who will train the generations to come. What tenderness, what sympathy, what watchfulness, what careful preparation of lessons, what diligent study of character, what constant visiting of your scholars at their homes, what strict guard over your own selves, what self-reproach, and what prayerfulness should be yours! How constantly should the example and the teaching of the Chief Shepherd be present to your thoughts. Do you need any argument, to impress upon your minds the dignity and the onerousness of your office? Remember that you have received the same charge as the Risen Lord gave to His leading Apostles as His parting legacy. The donor, the recipient, the occasion—nothing is wanting to the impressiveness of the incident. Remembering also that it was the first of the three charges; first in order, because first in importance; first in order, because the child is father to the man; first in order, because nothing can compensate for the neglected training of early years. Need I also remind you that you are training your scholars not for time, but for eternity? Nay, this is a lesson which one cruel fact has impressed upon you far more forcibly than many words of mine could do. I have some before me, I doubt not, who at this moment are even painfully sensible of this truth. God grant that they may never forget it. The terrible catastrophe which happened not a week ago within a few miles of this city, has sent a shudder throughout England. Other accidents more destructive to human life, have happened even in recent years; but none has touched men's hearts as this has touched them. It seemed so very shocking that all this fresh childish life should have been suddenly quenched; that so much mirth should have been stifled in a moment; that the very scene of delight should have been transformed into a charnel-house. All hearts have leapt forth in sympathy for those sorrowing fathers and mothers, when the sight of the unused school-book and the neglected toy will for a long time to come re-open the half-healed wound of grief and set it bleeding afresh. And you, as you look at the vacant seat in your class, what thoughts will be yours? That lost lesson that you gave, those last words which you spoke, were they fit instruction for one who even then was standing on the brink of eternity? Oh, if you had only known, how very different they would have been! how much truer, deeper, more spiritual! how much more soul you could have thrown into them!"

MENTS
IN
nd
GRANITE.
at and will be sold
IBSON,
reet, near St. James
, Toronto.
OOPER.
cturers of
TS, CUFFS, &c.,
ters of
WEAR, GLOVES,
UMBRELLAS, &c.
in Stock and to Order
T. TORONTO.
TS PROCURED
ORNO PAY.
Send model and sketch,
rt if patentable. Many
let free. E. H. GEL-
vs, Washington, D. C.
OMPY
ice of the grape.
f Toronto
USE
untry for
SES.
VINCED!
Manager.
CAUSES—
re, sickness, dispa-
editary predisposi-
urn the hair gray,
inclines it to shed
s HAIR VIGOR will
y, light or red hair
leep black, as may
is and cleanses the
healthy action. It
ndruff and humors.
ir is checked, and
a produced in all
icles are not den-
ds decayed. Its
shown on brassy,
on which a few
duce the gloss and
Harmless and sure
ncomparable as a
pecially valued for
richness of tone it
is colorless; con-
dye; and will not
ubric; yet it lasts
nd keeps it fresh
ing an agreeable
gists.
RAIN.
ing Machine
REPAIRER,
delade St. East, to
STREET.
UT And Returns
with TEN Cents,
and you'll receive
that will bring you in more
thing else in America. Also
Greenwich St. New York.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

CHURCH THOUGHTS BY A LAYMAN.

No. 56.—THE DISCIPLINE OF THE LAITY.

IT is a matter of regret that the question raised at the Provincial Synod touching the discipline of the laity was not debated upon its merits rather than shelved as it was on a technicality. It detracts from the dignity of such an assembly to have partial debates upon propositions which are at length discovered to be outside its jurisdiction. A representative body, meeting only every third year, comprising all the bishops, the titular clergy, and others from all the dioceses, who are selected from and elected by the Diocesan Synods, with a large element of distinguished laymen, or laymen who are distinguished, if by naught else, as in some cases, by being made delegates to this Synod—such an important body ought to protect itself from being placed in the false position of devoting time to matters beyond its lawful powers to legislate upon. A committee should meet before the Synod and cancel all notices of motion which are only certain to be ultimately ruled out after fruitless debate.

The Discipline of the Laity is a subject not only especially appropriate for discussion and passing upon by a Provincial Synod, but positively beyond the powers of a Diocesan Synod to deal with in a worthy spirit. The delicacy of the topic, the possibilities of mischief being caused by its being dealt with in a narrow, local, or worse still, a party spirit, call for its treatment with that statesmanlike breadth which can only be obtained by a general assembly, such as the Provincial Synod, comprising the matured wisdom, experience and spiritual gifts of the whole Episcopate and the more mature clergy, aided by the more highly cultured members of the laity.

It is a very striking remark of the late Bishop Wilberforce that a Church without discipline for its lay members is in a perilous position. Practically, the Church of England has thrown this safeguard away, infinite reproach has followed, and schism has found in this looseness its only tolerable plea. Those who have cast this reproach at the Church have, however, not escaped the same evils. The laxity of the Church has been of public cognizance, and her trust has been regarded as having created a code of honor more binding than a written law, hence her scandalous members have ever received severe condemnation from the world. The severe disciplinary, much boasted of code of the sects, has created a wholly opposite feeling. This code, in many sects, has been carried so high in its demands, and is so stern in its repressions, as to be Jewish in oppressiveness upon the individual conscience. The violation done by the hardness, the pettiness, the anti-social regulations of the sects to some of the finest, noblest, purest instincts of humanity, and their interdict upon some of the sweetest of human joys, has been to these high flying bodies far more injurious than the lack of all discipline has been to the Church. The world at large has seen the sect-member fenced in by his

code of discipline in certain walks of social life, and pronounced him a very Pharisee, indeed, wearing the phylactery of his sect upon his forehead. The world, too, has judged him also as, presumably, a thorough hypocrite, for, outside the fence, those who make the most exalted claims to spirituality are found to be just as keen at a bargain, just as selfish, just as hard to deal with, in a word, just as worldly as the veriest worldling. The Churchman has had an immense advantage over these persons, and it is a matter of universal remark, as it is of daily experience, that while we Churchmen are not fenced in by a disciplinary code which proclaims us not as other men are, we maintain a far higher tone, and commend our high calling more to the world's respect in our freedom than others do in their pharisaic exclusiveness. Our code of honor has had nobler results than the written law of the sects. But none the less is it desirable to formulate some order of discipline, touching, however, not the social life and habits, such as the amusements of our people, but their Church life and habits. It is a cruel wrong to the Church to give unrestrained liberty to laymen to spend their money and energy in assaulting the doctrines and liturgical offices of the Church or in teaching by the circulation of leaflets, of which the result is sacrilege, or in other open, shameless acts of rebellion against authority, even though that authority is not formulated or protected by a law. It is, too, a dangerous thing to admit to the full rights and privileges of Church membership men who came over to the Church from other bodies, not because their convictions lead them to us, but because some quarrel with a pastor or fellow-member, or irregularity of life which is bringing them under discipline, has made the society with which they have been connected no longer agreeable. Whether the Church should receive such a class of proselytes at Holy Communion on easier terms than her own children, whether, indeed, they ought to be accepted without confirmation, seem to us questions which admit of only one answer. But many feel disposed to place no barrier in the way of any pious soul seeking Christ at his own sacred table. However strongly that feeling may over-ride the claims of Church order, all must admit that before such persons are admitted to any position of influence or power, they ought to be subjected to an examination as to their motives, and give satisfactory reasons for seeking communion with the Catholic Church. If needful, as in all cases it would be found to be, such persons ought to be carefully instructed in the doctrines, services, and history of the Church, into whose fold they have taken shelter, in order to prepare them for exercising their membership privileges with intelligence and fidelity. The Church has adopted the same policy which has made England the refuge of the distressed and the oppressed of all nationalities. Lord Brougham said: "The slave who touches the soil of England is free," so it is with the Church. The poor victim of sectarianism flees to her altars as to a city of refuge, and their shackles fall as there they receive of Him who is life and liberty. But, while the State may thus open its shores to all comers, knowing that it has powers of police to guard its citizens from evil men, the Church has no such disciplinary, protective, internal safe-guard, therefore, so large a measure of freedom is a menace and peril to her peace. What terrible trials have afflicted the Church in Canada; what grievous injuries she is still enduring for want of the discipline of the laity who have come into her from schism, is, alas, only too well known!

We, who can trace our Church ancestry back unbroken until it leads up to some martyr, a victim of Rome's tyranny, have to submit to the unendurable indignity of having our Catholic principles questioned by raw proselytes, who have not learned yet to realize the grandeur of the heritage of freedom, which for generations they and theirs contemptuously spurned, but into which they have now so easily, so recently come. Accustomed to live in the mere prison yard of a sect, eyed on all sides by spying guards, and bound in by stone walls, they come into the broad domain of the Church, and fain would build us up within the stone walls of party, and fain would terrify us by the espionage of party sentinels, lest our Catholic words offend their cramped souls.

Noble, unsuspecting, magnanimous, loving old Church of England—thou hast kept no guard at thy portals, so that wolves have come into thy fold, worrying the flock, who, having no power to eject the intruder, can only cry to the Chief Shepherd: *Quousque, Domine, quousque?* Surely to guard this fold from such danger the Head of the Church looks to His faithful people. Surely, we trust, His faithful people will soon so guard the fold, even though those who desire to break down the fences thereof take counsel together against the Lord and against the Church of his Anointed.

THE OLD CATHOLIC MOVEMENT IN FRANCE.

BY THE REV. E. RANSFORD, LL.B.

TO deal with the last two objections which appeared in our last article. First—It is "not called for," because (says one party) there already exists a French Protestant Church which can supply all that is required. But this so-called Church has no succession, does not lay claim to that succession from Christ and His Apostles, without which there can be neither Church nor sacraments. This a well-read, intelligent Frenchman, to say nothing of a devout Churchman, knows to be incompatible with what he most desiderates. Besides, as has been already pointed out, Dr. Pigou, of Halifax, Yorkshire, an Evangelical of the the Evangelicals, admits that this French Protestantism has been tried and found wanting. Wherefore, something else is called for. It is "not called for," say other, because there already exists in France a proper, organized branch of the Church Catholic, with a legitimate succession and valid Sacraments. Why not reform that? To put outside the declaration of that branch as to needing no reform and being irreformable, we must judge of it by its fruits. What these fruits are the state of France shows to-day, and proves conclusively either that this alleged branch has been cut off from the parent stem, or that it has somehow or other harked back to the original badness of the "wild olive tree" from which it was cut out. In each case a new system was called for.

It is "unorthodox," clamours another set of men. But "unorthodox" means contrary to "orthodoxy," which itself stands for such truth in dogma as binds to salvation and produces the fruits of the Spirit. As yet there has not been time to judge of the fruits of the new movement; all that can be asserted as to its dogmas is that they are those of the Church Catholic. This fact, therefore, is in favour of the work being of God, and not one to be overthrown by men. It is "unorthodox," cries another party, because its dogmas are not those of Calvinism, and those of French or Genevan Pro-

testantism. But if these are true as doctrines, why have they not made head in France against Romanism, and why have so many French Protestants degenerated into infidels or Unitarians—especially the latter? If the orthodoxy of French Protestantism is the truth, then, like all truth, it is great and must prevail. Has the orthodoxy of such a system proved to be dogmatic truth? If so, why has it not grown great as the mustard tree and covered the whole land? In M. Loyson's reform the mustard seed is visible. Its growth, therefore, should not be stopped by those who do not see eye to eye with him.

It is "schismatical," urges a few. Yet these very persons have extended the right hand of fellowship to the German and Swiss Old Catholics, who, if M. Loyson is a schismatic, are no less schismatic than he and his Church are. It is certainly undeniable that the French Reformer has separated from a body of Christians possessing Apostolic succession and a threefold ministry. But schism involves a cutting off from the Holy Catholic Apostolic Church, whose doctrine is that which was taught by Christ and His Apostles, and handed down as a sacred deposit, never to be tampered with, never to be added to, never to be diminished from. Mere historical and tactual succession, the mere possession of a three-fold ministry, even of valid Sacraments, cannot satisfy the conditions of the Church being true. If she has added to or taken away from the Catholic doctrines, and if she refuses to acknowledge and recant her error, then leaving her is not an act of schism. On the contrary, to abandon her and to return to Catholic unity in doctrine is an act of positive duty as binding upon the conscience as the command, "Thou shalt have none other Gods before me." The body so offending is schismatical; those who come out from her, do so lest they be partakers in her sins. Otherwise the Anglican Church was guilty of schism when, at the Reformation, she shook off Roman error and returned to primitive Christian truth. There is no escape from the dilemma such an objection creates. If M. Loyson's is a schismatical movement because it is new, that of the Church of England was schismatical also at the time of the Reformation, nor can the lapse of some three centuries give her the right to claim other than a schismatical origin. "Untrue in the beginning: untrue to the end." Will those who raise the cry of schism accept this inevitable conclusion? If they will not, will they show cause for their refusal? The real truth is that the mere presence of the Roman Church in France argues an act of schism on her part. Allowing, for argument's sake, that she had a reason for her being up to July 18th, 1870, and that she had never ousted the original pure Gallican Church, it is not too much to assert that so soon as her representatives, the bishops and clergy in France, had fallen in with and assented to the dogmatic definition of the papal infallibility, she ceased to be doctrinally the exponent of the Catholic faith in that country. As such she became heretical, and by her insistence on the universal acceptance of the dogma, cut herself off from the centre of unity, and so became herself schismatical and the mother of heretics and schismatics. Her candlestick has therefore been removed out of its place, at all events until she repents—an act of which she has declared herself incapable. She has not held fast that good thing which was committed to her by the Holy Ghost, the form of sound words given by Christ and His Apostles, to be taught by their successors throughout all generations. It is but right therefore, that another should take over her candlestick, as another must possess her crown.

This being so, why should there have arisen all this opposition to the "Catholic Gallican Church of France?" If it is because of M. Loyson himself and his whole career, why not openly accuse the

man, and allow him a chance to speak for himself. To say it is a one man's work, and therefore to be frowned down, is to run counter to Gamaliel's advice to let it alone, "for if this counsel or this work be of men it will come to naught." But as the work has now been fathered directly by the Scottish Church, and indirectly endorsed by the Church of England, it can no longer be looked upon as of man's ordering. Rather is it God's; in which case it is vain to offer opposition. "Ye cannot overthrow it: lest haply ye be found even to fight against God."

DIOCESAN MISSION SERVICES.

IN the biography of Richard Waldo Sibthorp appears an anecdote about crowded churches some sixty years ago. Mr. Sibthorp's popularity in the neighborhood of Lincoln as a preacher, we read, made rapid strides among devout Churchmen and also among the religious Dissenters. The common people heard him gladly. Wherever he preached, in fact, crowds followed; and one Vicar objected on this very account. "Such a throng of people," he said, "made the church dirty." In Mr. Knight's admirable "Memoir of Henry Venn," is recalled a similar anecdote. A Fellow of Queen's, Incumbent of a church in Cambridge, was taking a holiday. Being told that his church was being filled to crowding by a popular young substitute, the Vicar remarked, "It doesn't matter; I can soon empty it again."

Such a state of things can hardly now be realized. An Incumbent who complains of a "throng of people," or regards his empty church with satisfaction, is almost an impossibility. A few fossils, no doubt, may be known; but a Rector or Vicar whose dwindling congregation causes him no concern is at all events a rarity. Public opinion nowadays is strong; and a clerical conscience which may be callous to episcopal criticism is apt to be sensitive with regard to local critics, whether clerical or lay. Certainly, as a rule, throughout the Church, the clergy zealously bestir themselves: the services are conducted with regularity and reverence, sermons are—to say the least—sincere, and the duties of the pastorate are conscientiously fulfilled. Further, in the majority of parishes, perhaps, there are occasionally special services of an evangelistic character; efforts are made for the conversion of careless Churchgoers, and of outsiders, and for the deepening of the spiritual life in real Christians. A very high standard of ministerial duty and responsibility, in fact, is admitted almost universally and without dispute.

Nevertheless, though this is so, the condition of things, viewing the Church at large, is far from satisfactory. Whether the inquiry be made with reference to the spread of sound, spiritual religion, or with a special view to the question how far the Church is gaining the affections of the great body of the people, and what support as an Establishment she may rely upon to meet the brunt of a Disestablishment and Disendowment agitation in these Democratic days, and the statistics which have been published in the last two or three years, due deductions being made, supply matter for very serious reflection. It can hardly be denied that in our large towns a considerable portion of the working classes do not attend a place of worship; and if a careful census-taker makes allowance for chapelgoers among some sections of the great middle class, the number of habitual attendants in the churches of the National Church, we fear, is sadly small. It has been stated by the Dean of Lichfield, on the authority, if we remember right, of Convocation

returns, that 5,000,000 of the English people have never had the tidings of salvation brought directly home to them.

The condition of country parishes, in some respects, is infinitely superior, of course, to that of the great towns and cities and the densely peopled modern districts. The country, as opposed to the town, is richly supplied with Pastors and churches. The means of grace, as a rule, are ample. Yet those of the rural clergy who are eminent for spirituality of tone, for diligence in pastoral labour and affectionate zeal in preaching, seldom depict the religious state of country parishes in glowing colours. Oftentimes one hears of dulness and formality; and in many an out-of-the-way parish it must be easy to sink to a humdrum level. Three points are sometimes taken as tests. First, of the total population of the parish, making due allowance for age and health, what proportion habitually, Sunday after Sunday, make their way to the sanctuary? Second, what proportion never, or scarcely ever, enter church? Third, what is the *communicant* proportion?

In eloquent words the Bishop of Peterborough, at the Leicester Congress, puts the facts of the case as regards the duty of the National Church, at the present moment, towards the largely increasing population of the land. "The one great Church question of our time," said the Bishop, "before which all others fade into insignificance, is this: Round about church and chapel, impartially indifferent or impartially hostile to both, lie the masses of our great town populations, the scattered units in our country parishes, for whom life has no higher, no better meaning than that of a daily struggle for the means of a joyless existence, uncheered by the hope of a happier hereafter, undignified by the consciousness of Divine descent and heirship of immortality. What can the Church of England do for these—these masses on whom, in their fast-growing might, some are looking with timid fear and others with sinister expectations, but on whom the Church should look only with yearning and affectionate desire, as her truest wealth and most precious Catholic heritage? This tangled, trodden, earth-soiled harvest into which her Lord has sent her to toil and reap—can she gather this? Can she so enlarge her barns as that they shall hold this? Here, believe me, lies the one supremely urgent question for which we have to find an answer, and that speedily."

Suggestions for gathering the people from the highways and byways may be grouped under four heads: first, the Sermons; second, the Services; third, Sympathy, exhibited and evoked in pastoral visits from house to house; and fourth, Spiritual power, as the result of promise-leading prayer. As to the sermons and ministerial sympathy, the Bishop of Liverpool's *ad clerum* at the Derby Congress has doubtless borne good fruit. With regard to the services, a plea for greater elasticity has often been urged in THE CHURCHMAN. In the Sunday morning services especially, as we think, for agricultural labourers no less than for artisans, simplicity and variety are clearly called for. In those parishes where the Incumbent has no curate, and where more than two services on the Sunday can hardly from the nature of the case be expected, the provisions of the Act of Uniformity Amendment Act are, unhappily, of little or no service. In the *Standard* lately, appeared a letter from a vicar of what may be called a working class town parish. He found that the men and women of the working class, and of the lower middle class, would not attend the Sunday morning service. The service was not, to use a common phrase, "suitable." He ventured, therefore, to make a few omissions, and he found that the attendance increased. A certain parishioner, however, complained to the Bishop, and his lordship directed the vicar to read the full service, according to law, without alteration. Similar experiences have been published concerning rural parishes. It is easy to say, "Take the Litany as a separate service, with two or three hymns;" but, to make only one reply, "What is to be done in the

thousands of parishes, where, during the winter months, the second service is held in the afternoon?" Of the highest importance, however, may be regarded those suggestions which come under the head of Spiritual power. In a day of self-indulgence and materialism on the one hand, and of sacerdotal ecclesiasticism on the other, there is obviously a need of special prayer. One cheering sign of the times, indeed, is the growing acceptance of the maxim, "To pray is to work;" and when clergy and their congregations gather together in hopeful prayer for an outpouring of the life-giving Spirit, an increase of devotion and usefulness will surely result. The week-night prayer-meeting in the school room is a feeder for the services in the sanctuary, both on the week day and the Sabbath.

These thoughts arose and found expression as we pondered over the lately published letter of Archbishop Benson concerning Mission Services. That weighty and interesting letter, which, in connection with the Tait Memorial Fund, has attracted much attention, will strengthen the hands of those in any diocese who have pleaded for systematic "Mission" services, and evangelistic work, under the Bishop's direction. The subject, to take a single instance, was brought before the Chichester Diocesan Conference six years ago by Mr. Purton, Rector of Kingston-by-Sea, and he recommended that a series of special services in every parish or district should be carried on—if not otherwise—under some members of the Cathedral body.

Again, in the year 1880, in concluding a paper on Missions, Mr. Purton said: "In my pleading for variety I would touch upon another point. Three years ago, in the first happy assembly of a Conference in this diocese, I pleaded for special services under diocesan guidance. During those years the movement in favor of such services has in some dioceses gained strength; there is a 'Canon Missioner' in Truro and in Winchester, while in Lincoln the Canons assist in evangelistic services. At the recent Church Congress—I was glad to observe—this point was prominent. It is, in my opinion, of great importance; for by it (1) you may have Mission services in parishes where otherwise they would not be held, and (2) you may carry on yearly, once, twice, or thrice a year, special services under able, experienced Preachers, in every parish of the diocese. A Mission can only be held after an interval of some years; but I plead for—to use a cumbersome term—ordinary 'extraordinary' services of an evangelistic character; week-night sermons (they must be preached in the evenings, when working-men in the towns and agricultural laborers can attend) preached by picked men. Two seasons in the Church's year, Advent and Lent, are of course specially suitable for such services."

The Primate's letter was read at a meeting of the Tait Memorial Mission Fund. "I should highly desire," wrote his Grace, "that the Fund should provide living agents, and not fresh buildings." Lord Shaftesbury has often protested against a mere "bricks and mortar" plea; and everybody knows that of the churches built for the working classes, not a few are as empty as "barns in July." Living agents are needed; and it must be added, agents of the right stamp. The Primate proceeded as follows:

"I have no hesitation in saying that something more systematic and better organized than the present valuable but temporary mode of Mission work is demanded by our circumstances. I should be glad to see attached to every diocesan centre of work, in its Cathedral, a body of Mission Canons, or at least one Canon Missioner with such small staff under him as could be provided. This is what Cranmer established in the Six Preachers of Canterbury, and though the funds are now inadequate for the purpose there, the idea remains in connection with that Cathedral. But in the meantime it would be quite possible to lay the plan and to work it afresh in connection with the Archbishop."—*Churchman Magazine.*

THE RECOMMENDATIONS OF THE ECCLESIASTICAL COMMISSION.

THE recommendations of the Royal Commission on Ecclesiastical Courts have now been made public, and will be considered with all the

respect due to the learned and able men, both ecclesiastical and lay, of which the Commission was composed. So far as the Ecclesiastical Courts have to pronounce upon questions of moral conduct or neglect of duty in a clerk, there is little difficulty in providing an adequate tribunal. The questions raised are almost entirely questions of fact, and any decision upon them is as likely to be accepted as that of lay tribunals on similar questions. The difficulty, of course, arises in regard to questions of heresy and ritual. In regard to these cases, the recommendation of the Commission is that any person, and not merely the parishioners mentioned in the Act of 1874, may make complaint to the Bishop. It thereupon is in the absolute discretion of the Bishop to proceed or not, but if he declines to proceed he must give his reasons in writing. If he consent to a proceeding being instituted, provision is made for hearing the case, with the consent of the complainant and prosecutor, *in camera*. If no such consent is given, the case is heard in the diocesan Court, which is to consist of the Bishop, a legal assessor and a theological assessor. From the diocesan Court an appeal will lie to the provincial Court, or the Bishop may, with the consent of all parties, send the case direct to that Court. In the provincial Court the Archbishop may either hand the case over to the official principal or hear it himself with the official principal as assessor, or call in to his aid and that of the official principal not more than five theological assessors qualified as Bishops or university professors. There is an appeal from the Archbishop's Court to the Crown, by whom the judges of appeal are nominated. Five summoned in rotation by the Lord Chancellor are to sit, and they are to be empowered to consult the Archbishop and Bishops of the province as the House of Lords now consults the judges, and this power is to be employed if any one judge demand it. The judges need not give reasons for their decision, but if reasons are given judgments are to be delivered *seriatim* by the judges. Lastly, the somewhat ambiguous recommendation is made that "only the decree itself shall be of binding authority, and not the reasoning or *obiter dicta* of the judges."

It will be gathered from this general outline of the recommendations, that the commission do not see their way to simplifying ecclesiastical procedure. Almost every course has its alternative, or two alternatives, depending generally upon an exercise of discretion by some one. It may be doubted whether this principle is wise. Recent events have shown that ecclesiastical persons are not slow to impute motives to one another, and it may be doubted whether it is expedient to supply so many handles for criticism as the recommended constitution of the Courts provides. Neither have the Commission seen their way to a separation of the judicial and administrative functions of the Bishops. In fact, they largely increase the Bishop's administrative powers by giving the Bishop of the diocese an absolute veto at the very beginning of a prosecution. This is perhaps the most important of the recommendations, and it will be much discussed. The Lord Chief Justice, as one of the commissioners, dissents strongly from this recommendation, and few lawyers will disagree with him. Its effect may be to break up the country into High Church dioceses, Low Church dioceses, Broad Church dioceses, and so on, and in any case it destroys the uniformity of the law. A Bishop of one diocese may decline to allow a prosecution for an offence for which in another diocese a clerk is deprived of his benefice. The expediency of allowing any one person to have a discretion in regard to the administration of the law may well be doubted, but to allow four-and-twenty discretions, in four-and-twenty localities respectively, is altogether inconsistent with uniformity. If the law may be broken in one diocese and not in another, why may it not be broken in one church and not in another? If it is broken in one church, probably it is with the consent of the congregation and there is much to be said in favor of allowing the congregation to decide for itself, at least in respect of ritual. But why one diocese should have one law and one another it would be difficult to assign a reason. If any discretion is to be used in the matter of prosecutions it would be a better

proposal to give the discretion to the archbishop, or, better still, to require that no prosecution shall take place if it is opposed by both of the Archbishops, whether it is instituted in the one province or in the other. The Archbishops would hardly shrink from a responsibility which is not incurred, unless it rests on the shoulders of both, and there seems no reason why a pedantic adherence to the division of the Church organization into provinces should stand in the way. The constitution of the three series of courts is remarkable for their divergence one from the other. The diocesan court is mainly spiritual—namely, the Bishop himself, with assessors, who, of course, only advise and do not decide. The second court is purely temporal—that is, the Archbishop himself, with the assistance of assessors—the one or the other at the discretion of the Archbishop. The third court is mainly temporal—that is, the lay judges appointed by the Crown, with or without the assistance of spiritual assessors. The series appears incongruous enough to the lawyer, and is likely to encourage appeals, because the litigant defeated in the spiritual court will have an inducement to try his chance in the lay Court, and *vice versa*. The constitution of the Courts is evidently a compromise. The Commissioners have been unable to make up their minds whether a layman or a clergyman is the right person to be judge, so they declare for a clergyman in the first instance, with a layman to overrule him, or another clergyman to support him, as the Archbishop may appoint, and finally a Court of laymen at the top to overrule or support in their turn.

We hardly think the suggested Courts are likely to work satisfactorily. Probably lawyers are prejudiced in this matter, but the best tribunal, whether of first, second, or third instance, would seem to be a lawyer or lawyers, assisted by theological assessors. Clergymen are hardly likely to be satisfied with the impartiality of one of themselves upon questions which divide them. No doubt there is a party in the Church which insists on spiritual Courts, and this party would rather be disestablished than live under the existing regime. Let them consider who would be judge over them in case of disestablishment. Disputed questions would then necessarily be decided by the ordinary tribunals of the country, just as disputed questions, whether of doctrine or ritual, are sometimes already decided by the ordinary Courts, when disputes occur between dissenting communities in this country, and between religious communities of all kinds in the United States and on the Continent. The Commission, as it appears to the mind of the lawyer, have not grasped their subject firmly. Between a host of alternatives it was for them to say which was the best. What they have done is to give us an ill-balanced machine, the working of which it would be impossible to predict, except that it is sure to work unevenly, and is likely to produce intense friction on one side or another at almost every motion.—*Law Journal.*

THOUGHTS ON VOCATION.

PROBABLY to some of you, my sisters, it may be a new idea that this is a subject which at all concerns us, we are so apt to think that only Sisters of Mercy and the like have a vocation; but there is more than one vocation; there are two distinct calls of God, either the inner call to the religious life, or the outer call of circumstances and surroundings to a life in the world; but no man or woman was ever born who had not some vocation. Do you think it likely that God would send us into the world without any purpose, to lead an aimless, erratic life, according as our own fancy or caprice should dictate? Is it true that our birth, our life, our surroundings, are merely accidental, the result of man's thought and care? Oh no! surely not! There is not a tiny child born in the humblest, poorest home, but it is the subject of the thought of Almighty God, who Himself has prepared for it its station in life, its duties, its ties. These duties, the call to perform certain duties in certain places or positions, constitute the vocation of every man, woman, and child.

Do not let us forget that all are called to obey God's laws, all have one common vocation, obedience to His commands; and in so far as we disobey Him we miss our vocation, and the blessing He has for those that serve Him. (Vide Ex. xix.; 1 Kings ii. 3.) God "hath not called us into unrighteousness but unto holiness."

and when we sin we mar, injure, God's eternal purpose for us. From Holy Scriptures we learn that it is quite possible to be mistaken as to the real vocation meant for us. For example, the prodigal son fancied the purpose of life for him was amusement and self-indulgence; he found, however, such a course only resulted in poverty, shame, disgrace, and utter distress, and at last he only found his true vocation when he came, confessed his sin, and returned to his father's home, to a life of obedience and submission. The rich man, who, laying up great stores, said to his soul "take thine ease; eat, drink, and be merry," likewise missed his vocation, for God never intended him to live only for these things; the result was eternal death! S. Paul, also, in the early part of his career, mistook his vocation, as he tells us himself in Gal. i. 13 and 14; he only found a true meaning of his creation when, instead of persecuting, he became a true supporter of the Church, and a faithful preacher of the Gospel.

Even now we see men and women who make the same sad mistake, imagining they are "doing God's service" by persecuting and speaking against those who in matters of religion differ from them. Others again, who prove by their lives that they live only for their families, their business, their homes, and occupations, thus utterly missing the objects for which God created them.

Oh! dear sisters, realise this,—if all your chief interests and affections are centered in your self, your work, your friends, you, too, are missing your vocation. God made you for Himself, and He only can satisfy you. Your duty, the aim of your existence, the reason why He called you into being was, that you might know, love, and serve Him. How and where you are to know, love, and serve Him forms your vocation. I want you to recognise this fact, that there are only two ways in which we can know, love, and serve Him; viz., in the world or in the religious life. We are to serve Him, and can only do so in one or other of these lives. This is true for both rich and poor, educated and uneducated, for the want of learning and poverty do not unfit men for God's service in the world, nay, indeed, some of the most faithful of His servants have been unlearned and ignorant men, for example, the disciples; and S. Paul, in I Cor. i., tells us the same truth very plainly, and we must not forget it was the "poor people" who heard Him gladly.

Neither do poverty and want of education unfit men for serving our Lord in the "religious" life. Very many great saints amongst the monks and sisters were but poor and unlearned; for instance, Brother Lawrence, whose beautiful little book on the "Practice of the Presence of God" is dear alike to the ignorant and highly-educated of the faithful, was a poor man and became a lay-brother; his work was in the kitchens of the monastery, but there, amidst his pots and pans, he held high converse with God, and learnt to know and love Him for whom his menial work was done. Then again, Marie Eustelle, who is called "the Angel of the Sacrament," was only a poor seamstress, yet even now, though dead, she leads many educated persons to greater devotion and love for the Holy Sacrament, even continuing the work commenced in life, when Sisters of Mercy and Priests used to come to her for the benefit of her holy conversation, counsel, and advice.

Now though none of you, my sisters, may be a second Marie Eustelle, I do want you to realise that the highest degrees of holiness are possible for you, and not only possible, but that you are distinctly called by your baptism to strive after, and to attain them, and that God calls you to attain to this holiness, either in the world or in the religious life. This term simply means a state in which religion is not merely an accessory, or grafted on to an ordinary life, but it is the life; the thought of God, the motive of doing all for God, the union with God, are the distinguishing marks of the true religious. There must be a distinct call to it: mere fancy, a wish to wear a distinctive dress, the sentimental idea that it is a poetical, beautiful life; the wish to escape from the disagreeables and little trials of home life; or the thought that a convent will be a happy refuge after some great sorrow or disappointment,—all or any of these are not the motives which should lead any to become Sisters. There must be an inner, unmistakable call to each individual soul to "forsake all" and follow Christ. A call to an entire devotion of the whole being to Him who in His Infinite Love calls the soul to be his bride; a devotion which is ready to be strengthened and enforced by the voluntary taking of the three vows. This deep, mysterious, silent call it is which decides the vocation of those who are led to embrace the religious life, whether as lay or chchir sisters; and I believe when it really is heard in any soul, that soul cannot mistake it, nor refuse to yield to the loving persuasions of her Divine Lover; rather she cries in the words of the old hymn,—

"Jesus, Lover of my Soul,
Let me to Thy Bosom fly;"

or in those beautiful words of the Post Communion Hymn,—

"He draws me to Himself, I needs must go,
I cannot stay;
No earthly tie must bind me here below."

Many miss this vocation because they know nothing about the religious life; but my sisters, I do not wish this to be your case, for if God does call you, you can enter the religious life as lay-sisters. God is the great centre to which all our lives should turn, and if we obey His call, we shall as surely draw towards Him as a needle toward the magnet. If we miss our vocation, it is because we live for something short of God, and do not strive to attain to so high and holy a life as He means us to do; and thus we not only destroy the beauty of His work in our own souls, but hinder others and lead them also to adopt a lower life, for "no man liveth to himself."

Now I wish to impress this on you: God by His Providence, such as your birth, education, home-surroundings, &c., has called most of you to whom I speak to this vocation, to serve him in the world; in your families, situations or work-rooms. It may be some of us have longings to serve him in religion; some think they hear his voice calling to entire devotion, if it is so, be sure He will open the way to enable you to fulfil his desire; but at present, for all, our work in our present positions is our lot. If He has called to the religious life and you are cut off from it now, does He mean you to be less holy, and for religion to influence less your lives, than if you were in a convent? Oh no! Whether in a home life or in a sisterhood the call is the same—to perfection: "As your Father which is in heaven is perfect, so be ye perfect;" and this is to be the great aim of all, to strive after perfection! Do you grasp this truth? Oh, my dear sisters, do try to realize it: whatever your lot in life, whether daughters living at home, or wives, or domestic servants, or dress-makers, or teachers, or in large factories, the call is the same. He created each of us to "know, love and serve him" in one or other of these posts; and now ask yourself how you are fulfilling your vocation. Are you acting as those who know that all in life comes to you by the express permission of God, and is meant by Him to help you to fulfil your vocation? Is He the end of your being? Are you living for him? Or is self-will, self-pleasing, your work, your families, is one or other of these the object of your thoughts and aims? Let me urge on you the great necessity of finding by self-examination how far you have lived, how far you are living for this aim, to know, love and serve God. Does the daily life prove that you are in this way fulfilling your vocation?

May we not all sorrowfully confess we have failed to do this?

Oh, my Father, I confess I have most miserably failed. Thou hast given me a vocation to serve Thee in my home-life and in the world, and I have not done so. I have not made Thee my object, my end; but in many instances something short of Thee has been my aim; I have too often and too long lived for self, my friends, my husband and family, my work; these have been the great objects for which I have worked and lived, and of Thee I have thought so little! But now I see that Thou alone art my true end, for Thee only I must live, and, dear Lord, I will try to do so. I see Thee calling me to serve Thee in my present duties, and I will make this my one object, in the strength which Thou so freely givest, to do all my work so as to fulfil the purpose of my being. For this, O my God, I desire to live, to "know, love and serve" Thee in the vocation to which Thou hast called me. If in Thy mercy Thou shouldst call me to serve Thee in the religious life, do Thou open the way and give me grace, like the holy Apostles, to "forsake all and follow" Thee, and help me to realize that if so called, the best preparation for such a life is the honest endeavor to make God my final end, to live for Him, in the world where he keeps me yet a while.

My sisters, from Ps. cxxiii. let us learn the attitude in which we ought to serve God, looking ever at Him to see His will, trying as loving servants to anticipate His wishes, and by our ready obedience proving that our heart's love is His; So shall we surely find our true vocation, and be really His children, whether in the world or as Sisters of Mercy.—M. O. C. in Penny Post.

JUBILEE LECTURES.*

THE only really new matter in these two volumes is an introductory essay by Dr. A. M. Fairbairn, on "Ecclesiastical Polity and the Religion of Christ." The line taken by its able writer is characteristic of the gulf which divides Victorian from Elizabethan Separatism. The fathers of English independency—Brown, Greenwood, and Barrowe—began with the text of Holy Scripture; Dr. Fairbairn begins with the city of Athens. His plea is that we must go back

* Jubilee Lectures. An Historical Series delivered on the occasion of the Jubilee of the Congregational Union of England and Wales. 2 vols. London: Hodder & Staughton.

to ancient Athens in order to learn what an *ecclesia*, a church, really means. In Athens, he says, "every citizen knew what it was to be an *ecclesiastes*." Again, "In Athens the *ecclesiastia* were the members of the *ecclesia*, and to sit, speak, and vote there belonged of right to every citizen." It is important, however, to recollect that all the natives and inhabitants of Athens were not citizens. The citizenship of Athens, as Schwarcz has elaborately shown in his *Die Demokratie*, was not a democracy, but a very exclusive aristocracy. It was founded upon a social substructure of slaves. The "Congregational Church polity," invented by Robert Brown, is represented by Dr. Fairbairn as an attempt at the religious realization of the Athenian ideal of the *ecclesia*. "The primitive Christian *ecclesia* were societies of freemen, organized that they might fulfil the duties of their religion, realize the ideal of their faith. And every member was an *ecclesiastes*, bound to contribute the whole wealth of his renewed manhood to the enriching or ordering of the city or society that was the home of his soul." Doubtless, and the likeness between the religious *ecclesia* of Brownism, or Congregational Independency, and the civil *ecclesia* of ancient Athens is much closer than Dr. Fairbairn perceives. They were alike in their narrowness, their exclusiveness, their unchristian conception of humanity as a whole. An Athenian, as a man, was not entitled to membership in the Athenian *ecclesia*; he must first belong to the elect aristocratic circle of freemen. The Athenian *ecclesia* was founded on what we may call social Predestinationism or political Calvinism; there was no place in its sacred inclosure for the mere native, no place in it for the slave. It was infinitely narrower than the old Hebrew *ecclesia*. In that church, or city, election and nativity, predestination and birth, were conterminous. Every native was implicitly a citizen; every circumcised native became an actual citizen. The ideal polity of Congregationalism was from the very first, as it still remains, infinitely narrower than that of the Catholic Church, the National Church, or the Parochial Church. In the Church or Christian City of Humanity, of the Nation, and of the parish, every man, as a man, is elect to membership; every baptised man becomes an actual member. Citizenship in the Church is not an aristocratic privilege from which the majority of the natives of a State and the neighbors of a parish are to be excluded as predestinated reprobates; it is not a privilege restricted, as Calvinist sect holds, to an aristocracy of "elect," or, as Methodist sects holds, to an aristocracy of the "truly converted." It is a city into whose citizenship its bishops and priests are commissioned to invite "every creature," and into which every creature actually enters by the sacrament of baptism. The "ideal polity" of the historical Church may be a false one as the founders of early Independency held it to be when they set up their "ideal polity" as the right one. But no one who has made an exact and scrupulous study of the *origines ecclesiasticae* of Independency from the age of Elizabeth to the period of the contests between the Independent "Dissenting Brethren" and the Presbyterians in the Westminster Assembly of Divines can have any manner of doubt that the original ground of the separation of the Independents from the Church of England was that the Church was far too wide, too humane, too liberal, too generous, too national, too neighborly, in her conditions of membership. Nothing is more significant of the departure of the modern Independents from the original standpoint of their fathers than the apparently tacit agreement amongst the Jubilee Lecturers to slur over or explain away the reasons by which Brown and Barrowe, Greenwood and Robinson, justified their separation from the parish churches, the National Church and the Catholic Church. Dr. Dale, like all the other lecturers, reiterates the axiom that Congregationalism is "an ideal polity. It requires that every member of a Church should have received a supernatural and eternal life derived from union with the Lord Jesus Christ." If the lecturers would read the Anglican Catechism, or the Catechism of the Council of Trent, they would discover that every National Church in Europe "requires" exactly the same conditions. The real questions between the historical Church and the separated sects, now as three hundred years ago, are these:—(1) How does a man become what Dr. Fairbairn calls an *ecclesiastes*, and what Dr. Dale calls a Church-member? (2) What attitude is the Church to assume toward the social and political organisms, the products of a Fatherly providence and universal government of God, the product of historical evolution, which she finds already existing in the world? The sect treats the parish, the nation, and humanity as vestibules of the devil or the flesh, or as parts of that "world" from which the Christian must keep himself separate. The Church has from the first treated these social organisms as institutes of the Kingdom of the Father. "All Nations," according to the charter of the Church, are as certainly intended to be Christianized as the individual man—every creature, in the same charter—is intended to be Christianized: The old Nonconformists, who hated

the principle of Separatism, rightly detected in the Congregationalist or Separatist doctrine of "the Church" a reproduction of Donatism. In the Independent doctrine concerning the parish, the nation, and humanity, there was a revival of Manichæism. In spite of the protest of St. Augustine, they confounded the world which God had made, and which is very good, with the bad world of which men themselves are the makers.

When the modern Independent is forced to confess that the original foundation of the Congregationalist "Churches," as laid down by Brown and Barrow, and even by the milder Robinson, was essentially narrow, illiberal and intolerant, he attempts to show that the Independents have nevertheless borne a splendid witness on behalf of the principle of religious toleration. The actual connexion between Independency and toleration remains an unwritten chapter of English religious history. A sincere inquirer who holds no brief for a predetermined case, cannot fail to perceive from the contemporary documents that Richard Hooker was much more tolerant than the Independent Robert Brown, and that Archbishop Laud was much less intolerant than the Nonconformist Presbyterians and the Separatist Independents who united to murder him. Dr. John Owen, in the interesting essay on Toleration, which he added to the printed edition of his Sermon before the House of Commons on January 31st, 1608, asserted that "the magistrate" is bound to remove Papists' images, altars, pictures, and the like, Turks' mosques, Prelates' service books. It is the duty of the magistrate not to allow any public places for false and abominable worship, as also to demolish all outward appearances and demonstrations of such superstitious, idolatrous, and unacceptable service." In the appendix to one of his earlier sermons before the House of Commons (April 29th, 1646) he made the shrewd remark, "I never knew any one contend earnestly for toleration of Dissenters, but was so himself; nor any for their suppression, but were themselves of the persuasion which prevailed." If the Independents of the seventeenth century had contended for the toleration of Papists, Anglicans, and Quakers, their sons in the nineteenth century might be allowed to boast. But even a century later, and almost within the memory of men still living, the Dissenting conception of toleration was as narrow and selfish as it was in 1646. They demanded toleration for themselves as Dissenters from the National Church, but they did not demand toleration for those who dared to dissent from themselves. In 1772 it was a group of Dissenting ministers who petitioned the Parliament against the toleration of other Dissenters who went further than themselves. Shocking as it may seem to Mr. Bright—although it was quite in harmony with the traditions of Dissent in the reigns of Charles II. and James II.—the Court party, the "King's Friends," and the Dissenters acted together; whereas in the House of Lords, a bishop (Green, of Lincoln), and in the House of Commons, a lay Churchman, Edward Burk, were the prominent champions of toleration and liberty of conscience. "Pious and learned men," said Bishop Green, "ought not to be ruined and imprisoned for the crime of preaching to hearers who would reject any ministrations but theirs." He angered George III. and ruined all his prospects of advancement by his brave speech. The Jubilee Lecturers refer again and again to the barbarity of the Five Mile Act. But neither of the lecturers has thought it worth while to repeat Burke's scathing remark that a century after the passing of that Act Dissenters actually petitioned that it should be enforced, not upon themselves, whose safety was secured by the Toleration Act, but on those who had dissented from them. They were as intolerant towards the Socinians or Unitarians as their fathers had been towards the Quakers. As Burke puts it, in his sarcastic paraphrase of the Dissenters' petition: "We desire that you will not tolerate these men, because they will not go as far as we; though we desire to be tolerated—we who will not go as far as you. Our prayer to this Honorable House is that they may be thrown into prison if ever they come within five miles of any corporate town, because they stop somewhat short of us in point of doctrine." This conduct was quite in keeping with Separatist traditions. Leonard Busher urged James I. to prohibit the bishops and other theologians from using the Fathers in their controversial writings, and to restrict them by a royal decree from quoting any authority except the Bible. This astounding request occurs in the long "Plea for Liberty of Conscience" which he addressed to the King and Parliament in 1614, and which was republished in 1646 by the Separatists when they were struggling against the dominant Presbyterians. Busher "humbly advises His Majesty" that it would be safe to allow "every person, yes, even Jews and Papists, to write, dispute, confer and reason, print and publish any matter touching religion, always provided they allege no Fathers for proof of any point." He thought it should be at once established by law that none shall confirm their religion and doctrine by the Fathers, and by "prisons, burning, and banishing." He

naively adds, "I have, through the help of God, out of His holy Word made a scourge of small cords wherewith Antichrist and his ministers might be driven out of the temple of God." The Presbyterians and Independents, according to the Quaker autobiographer, used to "beat Friends with their Bibles." Did Leonard Busher want King James and his Parliament, in the interest of toleration and liberty of conscience, to apply his Scriptural "scourge" in this physical manner to Abbot, Andrewes, Hooker, Laud, and all English Bishops and priests? It is hard to see how any application of this Dissenters' scourge, unless it was applied by a disestablishing and disendowing act of royal prerogative or of Parliament, could have driven the Anglican clergy out of the temple.

We do not find any reference in these Jubilee Lectures to the Erastianism of the early Independents, to their exaggerated notion of the rights of Kings and Parliaments in the affairs of the Church. The chief sources on which the lecturers rely for the matter of their lectures are the prodigious compilation made for the Congregational Union by Benjamin Hanbury about half a century ago, Neal's well-known History, Palmer's three volumes of uncritical hagiology, the pictorial and equally uncritical volumes of Dr. Stoughton, the more recent collections of Dr. Waddington, and the splendid bibliographical work of the American Dr. Dexter. Not one of the lecturers seems for a moment to have troubled himself with independent research. Nor does any one of them seem to have thought it any part of his duty, as a contributor to a work which the preface asserts to be "not unworthy of a place in the permanent apparatus of Congregational literature," to compare Hanbury himself with Hanbury's sources. The cause of Congregational Independency in Hanbury's day had already begun to be complicated with the causes of so called Voluntaryism and Liberationism, with which originally it had no sort of relation. The modern Independent is usually a Liberationist first and Congregationalist afterwards. Hanbury the most omnivorous of readers, cannot have failed to discover that the venerated fathers of Independency were sturdy Anti-Liberationists. When we compare the long extracts in his *Historical Memorials* with the originals from which they were taken, we are astonished at his omissions and suppressions. He seems to have thought it his duty to run his pen through every line and sentence in the writings of the fathers which he judged to be unwholesome or unpleasant reading for their sons. Hanbury's partial silencing of the old Independents, in order to avoid wounding the Liberationist susceptibilities of the modern Independents, deprives his elaborate compilation of any value as a source of history, except to those who will take the trouble to collate and verify his citations.

Having made this assertion, it is only fair that we should give proof of its truth. In the year 1596, the Separatist exiles in the Netherlands published *The Confession of Faith of certain English People living in the Low Countries, exiled*. This Confession was republished at Amsterdam in 1598. After a prefatory statement of the reasons "for which we have separated ourselves from the Church of England, as God commandeth"—the first of which is that "the whole land is received into it"—they proceed to their confession, which consists of forty-five "articles." Hanbury pieces into his book, after his paste-and-scissors method, between seven and eight closely-printed pages from these articles of primitive Congregationalism. By far the most important of them, from the standpoint of the modern Liberationist Independent, is Article xxxix., in which the exiled fathers and confessors of Independency express their convictions as to the right relation between the State and the very small society which they held to be the Church. The article contains a negative and a positive section. In the former, the Independents assert that it is "the office and duty of Princes and Magistrates, who, by the ordinance of God, are supreme governors under Him over all persons and causes within their realms and dominions," to disestablish and disendow the historical Church of the Nation and the Parishes. The second edition was dedicated to the reverend and learned students of Holy Scripture in all the Reformed, or non-Lutheran, Universities of Protestant Europe, and the confessors insist that the States of Europe are bound "to suppress and root out all false ministries, voluntary religions, and counterfeit worship of God; to abolish and destroy the idol-temples, and all images, altars, vestments, and all other monuments of idolatry and superstition; and to take and convert to their own civil uses, and not only the benefit of all such idolatrous buildings and monuments, but also the revenues, demesnes, lordships, possessions, glebes, and maintenance of any false ministries and unlawful ecclesiastical functions whatsoever within their dominions." Perhaps this may be called a forecast of modern Liberationism; but Dr. Fairbairn and Dr. Alton would scarcely claim it as a forecast of modern toleration. It was the sort of bait which the early Independents continuously dangled before the potentates of the

world in order to tempt them to throw the might of the secular arm on the side of Dissent against the Church. It will help us to understand how it was that the Separatists, as well as the Nonconformists, were so often powerfully backed by grasping nobles in their opposition to the bishops, and were thrust upon parochial cures by patrons who had a greedy eye for the property of the Church, and why this same class of men had so bitter a hatred to ecclesiastical reformers like Archbishops Bancroft and Laud. Indeed Travers, the Nonconformist opponent of Hooker, is cited by Bancroft as making this confession:—"While the gentry hear us speak against bishops and cathedral churches, it tickleth their ears, looking for the prey they had before of monasteries; yea, they have in their hearts already devoured the Church's inheritance. They care not for religion, so they may not get the spoil." But the religious duty of princes according to this primitive confession of the Independents is not merely negative. A godly State, after it has rigorously disestablished and disendowed the historical Church of the baptized in every parish, after it has abolished Antichrist, is bound to proceed to the legislative establishment and endowment of Calvinistic and Separatist Independency, for the benefit of the minority of Dissenters within its dominions who regard themselves as the elect. "And," the Confession goes on, "it is the duty of Princes and Magistrates to establish and maintain by their laws, every part of God's Word, His pure religion, and true ministry, to cherish and protect all such as are careful to worship God according to His Word." Hanbury naturally shrank from showing that it was one of the primary principles of the Independents that a small handful of Separatists, who pharisaically unchurched the whole fellowship of christened folk in every parish in Christendom, were to dictate to the Emperor, the Kings, and Republics of Europe what "religion" and what "ministry" they were bound to "establish" as alone "pure" and "true." His bias and fidelity to new Liberationism were so much stronger than his piety and faithfulness to the old Independents, that he deliberately omitted to quote this proof, as well as many other proofs, of the very strong anti-Liberationist convictions of the Congregationalist fathers, doctors, and confessors. He deceived his confiding employers, the Congregational Union of England and Wales, and his volumes have continued to deceive a whole generation of Independent historiographers and lecturers by keeping back a part of the truth. It is only just to say that the candid honesty of the American Dr. Dexter has made full amends for Hanbury's defect.—*Saturday Review*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

SYDENHAM.—A most successful pic-nic was held the 5th September in connection with the English Church, amid the trees on the edge of the beautiful lake of Sydenham, from which the amount of eighty-eight dollars was realized: this will go for improvements on and about the Parsonage.

NORTH AUGUSTA.—A Harvest Home Pic-nic was held in this place on Thursday 30th August. Addresses were delivered by Revs. Rural Dean Lewis and Grant, Revs. W. Lewin, R. L. M. Houston and R. N. Jones. Valuable aid was rendered freely by the N. Augusta Silver Cornet Band. The sum of \$180 was realized, clear of expenses, which sum goes to aid in building a new Church in place of the one (St. Peter's) which has been used for over forty years.

HURON.

SARNIA RESERVE.—St. Peter's Church, after having undergone extensive and necessary renovation was re-opened with appropriate services on Sunday, Sept. 9th. It is now one of the neatest Indian Churches in the Diocese.

KETTLE POINT will soon have a new and commodious place of worship. The old School Chapel, after fifteen years service is sometimes not able to accommodate the congregations who assemble within its walls. Both of these missions are in charge of the Rev. J. Jacobs, native missionary.

HYDE PARK.—The Rev. G. B. Sage, has among the members of his little flock some "anxious enquirers, on dogmas of doubtful interpretation. On the 16th Sunday after Trinity, at Hyde Park, he preached a sermon by special request on the query, "Where goeth the

soul after death?" In the intermediate time between the departure of the soul from the body and its entrance into eternal felicity, the preacher contended for an intermediate state of existence and brought the testimony of the Apostolic fathers to corroborate this view. One of his congregation has said: "An intermediate state of existence and the purgatorial doctrine of expiation are twin brothers." Mr. Sage has it seems awakened a spirit of reasoning and enquiry in place of indifference to those matters that pertain to eternal life.

ALGOMA.

HILTON.—Rev. H. Beer acknowledges the receipt of the following presents from Christian Lady Workers. Mrs. Sullivan presents me with a splendid buckboard, to replace the one smashed by my runaway horse. Miss Coussmaker of Hamble, England, sends me a beautiful pocket Communion Service. And from St. George's Sunday School, Toronto, per Miss Cayley and Miss Mitchell came two boxes of Sunday School Library books. The above mentioned presents have been most gratefully received, and I feel encouraged by these tokens of interest in my mission work to strive harder and harder in the cause of Christ which has been committed to my care on this Island.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

AN APPEAL.

SIR,—A few ladies of the village of Hastings have organized a Sewing Society, having for its object the picking and completion of St. George's Church. Their industry, together with subscriptions, amount to about four hundred dollars, but it will require three hundred more, and they appeal to the benevolent, beseeching that they will aid them in this necessary and holy enterprise.

The Church has a very shabby exterior and compares unfavorably with the edifices of other denominations. All sums received will be acknowledged in this paper. Please send donations to Rev. John McCleary or to Miss Annie L. McCleary, Secretary of Sewing Society.

HASTINGS.

CORRECTION.

SIR,—While I have to thank you for your praise of our picture, "Coming from the Fair," I must request that you make a correction. The work of printing from the steel plate is being done by the British American Bank Note Co., who alone in Canada have suitable presses for such high-class work, but the plate itself is engraved by Sangar, the eminent English engraver, and was imported by us at a cost of \$150 stg.

Yours truly,
E. HALLAMORE, Manager.

Art Publishing Association of Ontario.
Hamilton, 24th Sept., 1888.

CLERICAL VACANCIES.

SIR,—Allow me to state that at present there are four or five vacancies in this diocese (Ontario), which the Bishop desires to have filled immediately. They all offer excellent openings for energetic young men fond of Church work, in places where the ground has been well prepared. Communications, stating qualifications, may be sent directly to the Bishop at Ottawa, or to me.

I am, Sir, yours, etc.,
THOS. BEDFORD-JONES, LL.D.,
The Rectory, Napanee. Archdeacon and Chaplain.

CHURCH CONGRESS REPORTS.

SIR,—Will you allow me to acknowledge the receipt of the following orders (accompanied with cash) for the publishing of the proceedings of the late Congress held in Hamilton: Rev. George White, Rev. Canon Houston, Rev. A. Spencer, Rev. Canon Ellegood, Rev. F. R. Murray (Halifax), Rev. G. H. Parker (Compton), Rev. T. W. Squire, Rev. D. Armstrong—one copy each. Rev. J. Gribble, Rev. W. R. Foster, Messrs. J. J. Mason, Myles O'Reilly, H. McLaren—two copies each.

With your kind permission further acknowledgements will be made as amounts are received.

Yours truly,
CHAS. H. MOCKRIDGE,
Sect. Church Congress.
Hamilton, Sept. 24.

THAT BOX.

SIR,—I have to apologize for intimating in my letter of Aug. 28th, that my name was on the box that was opened by the Bishop of Algoma. By a letter from England I find the address was, "To the Bishop of Algoma, for Grassmere;" and in several of the books my name was inscribed, "To George Hunt, Lay Reader, Diocese of Algoma." One would think that this was enough to shew for whom the box was intended.

Yours, etc.,
Huntsville, Sept. 24th. GEORGE HUNT.

THE BISHOPS ON THE DECEASED WIFE'S SISTER MARRIAGE LAW.

SIR,—I have been instructed by the Most Rev. the Metropolitan to ask you to kindly insert in the columns of your widely circulated newspaper the following extract from the Journal of the House of Bishops.

I remain faithfully yours,
JOHN PEARSON,
Toronto, Sept. 21, 1888. Secretary.

"Whereas it has been represented to this House that in consequence of the repeal by the Dominion Parliament of all legal impediments to marriage with a deceased wife's sister it is expedient that the law of the Church shall be clearly stated and that the people shall be instructed as to its scriptural basis; and whereas the Convocation of Canterbury has issued a declaration setting forth arguments derived from the teaching of Holy Scripture and from other considerations against such marriages, therefore

Resolved, that this House adopts and commends to the serious and careful attention of the members of the Church of England in Canada the said declaration, reminding them at the same time that by a canon of the Provincial Synod the law of the Church of England respecting the prohibited degrees has been formally adopted and is in full force in Canada and is binding upon every member of the Church in this province; that the act of Parliament does not affect or profess to affect the laws or regulations of any branch of the Church; and that as it is unlawful for a clergyman to solemnize marriage with the sister of a deceased wife, so also the parties contracting such a marriage are to be condemned.

The following is the declaration of the Convocation of Canterbury:

First, that the proposal to legalise marriage with a deceased wife's sister is contrary to the just inferences drawn from prohibition in Holy Scripture on the subject of unlawful marriages; that in the book of Leviticus a marriage between a widow and a deceased husband's kindred within the third degree is especially prohibited; that our Lord and the Apostle St. Paul, having declared that in regard to holy matrimony husband and wife are on an equality, a widower is by necessary inference forbidden to marry his deceased wife's kindred within the same limits, and whatsoever rule or concession to the contrary may have been made in the Mosaic law is, by our Lord's authority, thus formally abolished. The formal declaration in Holy Scripture thus repeated by our blessed Lord only receives in the table of prohibited degrees its fuller and more detailed exposition. Secondly, that the Church had so understood and interpreted the declaration of Holy Scripture from the beginning; and that there is no trace whatever of any such marriage having been recognised as permissible in the Church of Christ until, 14 centuries after Christ, dispensations were first granted by Papal authority. The mind of the Church of England on this subject has been clearly declared in her table of prohibited degrees, her canons, and in the decisions of her ecclesiastical courts. In Scotland and on the Continent the Reformers, both Calvinistic and Lutheran, were equally clear in interpreting the Word of God as condemnatory of these marriages. Thirdly, that if the rule thus derived from God's Word be set aside, no other rule or principle can be found to take its place. No distinction between the wife's sister and the rest of the wife's kindred has ever been made out. If relationship by affinity is no bar in one case, it is no bar in any case. All stand or fall together. A code of law which should allow one, and only one relation, would be on the face of it self-condemned; nor is there any example in Europe of a country in which the law has been so altered as to permit marriage with a deceased wife's sister without further relaxation. Fourthly, that the proposed relaxation of the marriage laws would tend to impair the reverence felt for the sanctity of Christian marriage, and to produce a more wide-spreading social corruption. In countries which have allowed union between persons near of kin divorce has been more and more freely permitted, with the inevitable effect of effacing the true significance of our Lord's solemn repetitions of the words "They twain shall be one flesh." Fifthly,

that it is the plain duty of the Church to guard and maintain the purity of domestic life, and to teach that the members of a Christian family are bound together by common interests and mutual affection growing out of the marriage tie between the parents. That the aunt or other near kinswoman of the children should stand in no relation to their father, and be regarded by him as a stranger, would be inconsistent with the very idea of the family, and subversive both of its happiness and of its moral welfare. It is of the utmost importance that the clergy should thoroughly inform themselves on these points, and on others which bear on this grave question, and that they should on proper occasions, explain clearly and firmly, with all charity to opponents, its true character and bearing."

THE CHURCH IN THE NORTH-WEST.

SIR,—Of all the colonial offshoots of the Church in England not one has ever exhibited the self-reliance, the fraternal coherence and the statesmanlike foresight, which are distinguishing the ecclesiastical province of Rupert's Land. The appeals to eastern Canada for money and men which have been made so incessantly and so loudly—and it may be added, so unsuccessfully—are referred to now for the purpose only of emphasizing the noble courage of the North-West Church under the most depressing conditions. What was her position? Until her territory became the property of the Dominion, she was emphatically the Church of this vast domain. Countenanced and especially favoured by the Hudson's Bay Company, lavishly supported by those nobles of all the noble institutions of the Mother Church, the Missionary Societies of the old land, whose large-hearted generosity and tender regard, words fail utterly in describing—strengthened by the devoted services of a procession of Bishops and clergy, whose zeal and ability have made their names household words among us, she stood first among the the foremost in this great country. She indeed possessed the land. By her spiritual work she did much in bringing our Indian population in accord with modern civilization and Christian life, and by her College of St. John and her schools she added much to this invaluable work by sending forth young men, whose high characters and culture have enabled them to hold the first positions in the country, in face even of the trained intellects of the east, who now compete with them in the race for social and political influence. But to-day the case is very different. The greatness of the country has stirred to the depths the ambition and zeal of other bodies, and at this moment the Church of England in this North-West stands second to the Presbyterian Church, and but little, if at all, in advance of the Methodist body. With all her advantages, in spite of her immense prestige, in defiance of her entrenched position, and notwithstanding the high character, zeal and ability of her Bishop and clergy—a body of men unquestionably unsurpassed by any in the Dominion—she has been compelled to yield her foremost position as a missionary Church to the Presbyterian, and is obliged to content herself with a doubtful equality with the Methodist. The late union of these powerful sections of Christians, and their loudly proclaimed interest in the North-West, will infallibly place the United Methodist Church of Canada in the second, and possibly in the first rank, leaving the Church of England to wend her weary way in the third rank of the great Christian communities of a country which, but a few years since, was all her own, and which for its extent, wealth and influence, civil, political, social and religious, will in a very short period be Canada, leaving the eastern provinces mere outlying districts of the great Dominion of Canada. This is a sombre picture, but it is a true one. Let us look at the facts. I have before me several official documents, kindly furnished me by one of the leaders among our Presbyterians, the Rev. D. M. Gordon. These are the "Hand Book of the Presbyterian Church in Canada," for 1888, the "Home Mission Report of the Presbytery of Manitoba," 1888, and the "Report of the Home Mission Committee of the Presbyterian Church in Canada (Western Section)," 1882-3. To the second of these publications is attached a map of Manitoba and the North-West, showing the congregations and home mission stations of the Presbyterian Church up to June, 1888. The revelations of these documents are absolutely startling, and when compared with the work of our own Church, create a feeling of humiliation and shame. The number of congregations and stations indicated on the map is 198. We have no map, but on consulting the reports made to our Synod I gather that our congregations and missions number only about 70, and this includes the vast Diocese of Saskatchewan. When we consider that of these 70, about 20 were established many years ago by the missionary societies of England, who, to this day, contribute nearly all the income of the clergymen; and that of the Presbyterian 198, almost all have been established within

the might of
ent against the
nd how it was
Nonconformists,
grasping nobles
nd were thrust
ad a greedy eye
why this same
ecclesiastical re-
Land. Indeed
of Hooker, is
ssion:—"While
ops and cathed-
ring for the prey
they have in
church's inherit-
they may not
of princes ac-
the Independ-
State, after it
disendowed the
every parish,
und to proceed
endowment of
lency, for the
within its domin-
st. "And," the
of Princes and
by their laws,
ligion, and true-
ch as are care-
ord." Hanbury
was one of the
its that a small
ally unchurched
in every parish
e Emperor, the
"religion" and
"establish" as
and fidelity to
ronger than his
ndents, that he
oof, as well as
anti-Liberation-
st fathers, doc-
is confiding em-
of England and
ed to deceive a
riographers and
the truth. It is
of the Ameri-
for Hanbury's

ch News.

ic was held the
English Church,
autiful lake of
of eighty-eight
improvements on

ic Pic-nic was
August. Ad-
Dean Lewis
Houston and
ed freely by the
he sum of \$180
sum goes to aid
of the one (St-
orty years.

h, after having
renovation was
Sunday, Sept.
ian Churches in

nd commodious
pel, after fifteen
accommodate
thin its walls.
of the Rev. J.

has among the
enquirers, on
the 16th Sun-
ached a sermon
here goeth the

the last eight or ten years, the wonderful power of the Presbyterian system becomes apparent. These figures are alone sufficient to evoke the strictest enquiry into the Anglican system, the results of whose working are so diminutive and so disheartening to every lover of the Church. But there is more to be told of Presbyterian zeal and Presbyterian organization. You will remember that a year ago I announced that we were making an effort to appoint an officer charged with the special duty of raising a large fund (\$100,000) to assist in the erection of churches and parsonages, and in the support of clergymen. We have as yet done nothing in the way of actual work, but hope to get our scheme fairly launched into active progress in a few months. But while we have been preparing, let the Presbyterian Mission Reports of which I have just spoken tell us what that body has actually done under a similar plan. I will preface that account with a few figures taken from this report, exhibiting the growth of the Presbyterian work in the North-West since 1871. I copy the following table from its third page:

	1871	1888
Self-sustaining congregations.....	1	10
Preaching Stations.....	9	184
Ministers and Missionaries.....	4	58
Families.....	198	2948
Amount contributed for religious purposes.....	\$2,195	\$56,641

In the session of 1882-3 a Dominion statute was obtained incorporating "The Board of Management of the Church and Manse Building Fund of the Presbyterian Church in Canada for Manitoba and the North-West." Under this statute the sum of \$100,000 was proposed to be raised, and the funds, or their revenue, were to be, using the words of the Regulations (page 270 of the Handbook), "given in the form of grants to congregations engaged in the erection of churches and manses, or lent to such congregations for a limited number of years, either with or without interest." You will perhaps be surprised to learn that of the \$100,000, the sum of \$80,772.25 has been subscribed, and \$20,903.54 paid, the subscriptions being in most cases payable in three annual instalments. The benefits of this latter sum, which has already been the means of starting on the road to prosperity a number of struggling congregations, cannot be over-estimated, and when the remaining \$80,000 shall have been spread broad-cast over the country, an impetus will be given to the Presbyterian body which will place it far in advance of us, for a number of years at least, if not forever. Of the sum of \$80,772.25 already subscribed, I may mention that Winnipeg subscribed \$41,931, Toronto \$9,215, Montreal \$8,450, Hamilton \$5,966.35, Belleville \$457, Halifax \$1,864, Kingston \$895, Woodstock \$1,200, Cobourg \$320, Ottawa \$1,640, London \$525, Brockville \$652, and the balance by smaller towns throughout the Dominion. Of the total contributed no less than \$37,086.25 was given by Eastern Canada. All honour to the Presbyterians of Old Canada! With them, indeed, "blood has been thicker than water." They have not forgotten their "kith and kin." Though pressed by their own needs they nobly responded to the call of duty, and within a few months have placed a princely sum in the control of their suffering brethren in the new land.

I cannot speak from official documents as to the support given by the great Methodist body of Eastern Canada to their brethren of the North-West, but judging from what I daily see and hear, they are but little behind the Presbyterians in the generosity of their assistance, and they are, I think, in advance of the adherents of the Church of England.

What have our "kith and kin" in the eastern provinces done for us? In the space of about five years we have received from them a little over \$2,000, just about the amount contributed by the single Church of Holy Trinity, Winnipeg, during the past twelve months! You may well ask the reason of this. It is not far to seek. The members of the Church of England all the world over are proud of their Church, and are both able and willing to give it a generous support in all climes and under all circumstances. Her adherents in Old Canada are not to blame for the ruinous neglect of her people in the North-West. The causes lie in the wretched diocesan system which has been a cord around the neck of the Church in that portion of the Dominion, and which at this moment is destroying her power, checking every effort, causing vision and selfishness, and effectually preventing the union of her scattered but immense powers. The Presbyterians and Methodists long ago saw that union was strength, and they have adopted a system which gives a great central power, from which flows the life-blood of their organizations to every part of the body, whether it be on the shores of the Atlantic, on the vast prairies of the North-West, or among the mountains of British Columbia. We saw with a painful clearness, several years ago, that the Church in Rupert's Land need never hope for any considerable assistance from Eastern Canada so long as her diocesan system was retained, and taking warning from its

defects, we, a year since, took steps to discard it in this metropolitan province. At the late sitting of the Provincial Synod a committee was appointed charged with the duty of preparing a new constitution for the Church in the North-West, and the leading features of the new organization will be the destruction of the absolute independency of the dioceses, the creation of a strong central power, and the payment into this centre of all mission funds, which are to be distributed when most needed without regard to diocesan boundaries. I observe that this idea is being propounded in the Provincial Synod now sitting in Montreal. It is the best step ever yet taken by the Church in Eastern Canada, and if the change be thorough, radical and far reaching, the Church in that section of the Dominion may yet recover her lost position, and take her proper place as first among the foremost. Nothing but a revolution of the kind proposed by Mr. Campbell will save her from a constant loss of position, power and influence. It is gratifying to us to find our plan taken up without any inter-communication, since it proves that there are men in Old Canada wise enough to see the evils of the disintegrating diocesan system, and bold enough to propose its destruction. I have much to say of our recent steps in creating two new dioceses, of our plan to raise a large sum for mission purposes, of our having induced one of our most zealous and able clergymen (the Ven. Archdeacon Pinkham) to resign his valuable and important position of Superintendent of Protestant Schools, in order that he may devote his whole time to the carrying out of their new scheme for raising funds, obtaining a supply of efficient clergymen, and enlarging the general work of the Church—of our want of clergymen to take up missions, for whose support we have the funds; of the unwillingness of young men to offer themselves for clerical work in this country, and of the brilliant opportunities they are throwing away, while every few years are seeing new dioceses established and new preferments opened up to those who by their zeal and ability have proved themselves worthy of elevation—but I must reserve all these for another letter. I have something to say, too, about the recent work of the Hon. and Rev. Canon Anson, of the selection of a Bishop for the new Diocese of Assiniboia, who, it is thought, will be appointed next spring—but this, too, I must reserve.

W. LEGGO.

Winnipeg, 15th Sept., 1888.

Family Reading.

GOLDEN-ROD.

BY H. E. W.

On the river bank reclining,
Where no noisy footsteps trod.
Thoughts and cares of life resigning,
There we gathered golden-rod.

There no sounds of toil were straying,
There no laborers strive and plod;
But of merry children playing,
Where we gathered golden-rod.

Woodland scents were soft distilling,
Breathing from the fragrant sod;
Woodland sounds the air were filling,
Where we gathered golden-rod.

In the zephyrs—going—coming—
There the wood-weeds sway and nod;
Drowsy bees were softly humming,
Where we gathered golden-rod.

And the autumn seeds were scattering,
Showering from the bursting pod;
And the trembling leaves were chattering,
Where we gathered golden-rod.

Through the trees the sun-rays sifting,
Danced like fairies golden-shod;
Golden clouds above were drifting,
Where we gathered golden-rod.

And the river calmly flowing
Secmed the benison of our God;
Heaven's gate the sunset glowing,
Where we gathered golden-rod!

SHALL WE KNOW EACH OTHER IN HEAVEN?

Whatever doubts some may have as to saints knowing each other in heaven, Paul seemingly had none; for had he not confidently expected in the future a full and mutual recognition, it

is hard to see how he could reasonably have said to the Thessalonians, "What is our hope, or joy, or crown of rejoicing? *Are not even ye* in the presence of our Lord Jesus Christ at his coming?" He knew them well on earth, and loved them warmly, for they were his own spiritual children, and it would be strange beyond measure if this gladdening knowledge were to be limited exclusively to time; and all the more, as in the nature of things a lessened knowledge in the future would lead to a lessened interest and lessened delight and joy now. "I am fully persuaded," said Richard Baxter, "that I shall love my friends, and therefore know them. And this principally binds me to them on earth. And if I thought that I should never know them more, nor therefore love them, after death, I should love them comparatively little, as I do all other transitory things. But I now delight in conversing with them, as believing I shall commune with them for ever."

Being social in our nature, if we did not know each other in heaven, some of the great elements of perfect happiness would be entirely wanting. It would imply an unnatural isolation, wholly foreign to all that is revealed of the blessedness of our eternal home. Indeed, our whole being craves for such recognition; and on this account, when a beloved relative is seriously ill, there are few things more trying to our feelings than his inability, through failing powers, to recognize us, or to make it manifest that he does so.

Besides, as the Redeemer expressly says, "I know my sheep, and am known of mine;" and as this knowledge is mutual and loving, and will ever be growing intenser and fuller through all eternity, we may reasonably infer that what is true in their case will be true of the whole family of the redeemed, and that, instead of knowing each other less in heaven, they will know and love each other immeasurably more. In truth, it seems next to inconceivable that Peter, James, and John, who knew Moses and Elias on the Mount of Transfiguration, should yet fail to know each other in the city of the Great King, or that Paul and Timothy, so lovingly united on earth, should be wholly unknown to each other in heaven.

Just before his death, Dr. Emmons said: "I want to go to heaven; I want to see the old prophets, Isaiah, Daniel, Elijah, and also the apostles; but I want to see Paul more than any other man I can think of." "There are others of us," says Dr. Cuyler, "who will go far to get a glimpse of the author of the eighth chapter of the Romans." And he adds: "What a thrill will the meetings and the greetings in the world of glory send through our souls, when we shall rush towards each other in the glow of heavenly love!" Coming forth

"From this dark world of tears,
From earthly bonds and fears,"

each believer may say,—

"I go to see His glory
Whom we have loved below;
I go the blessed angels,
The holy saints to know.
Our lovely ones departed
I go to find again;
And wait for you to join us:
Good-night till then."

Men who make sacrifices do not talk of them. Those are true sacrifices which have been done alone and hidden. The world knows to much of what we feel and what we loose.

The wisest of men once said, "There is nothing new under the sun;" had he lived in our day he would hardly have ventured such a statement, especially if he had seen the latest and choicest Novelty in Silver Spoon work, viz., "The Fontainebleau," it is a most exquisite production of the Silversmith's Art, and can be found at Woltz Bros. & Co's., 29 King Street East.

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.

N. T. LYON & CO.



MEMORIAL WINDOWS.

ART GLASS

and every description of

Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, Manager. W. WAKEFIELD. J. HARRISON.

P.O. BOX 783.

STAINED GLASS WINDOWS AT SMALL COST.

Glacier Window Decorations.



SAMPLE for 25 cts. by mail. SEND FOR CIRCULAR.

Stained Glass Windows at small cost. Patent "Glacier" Window Decoration. This is a series of Transparent Designs from the simplest to the most elaborate, enabling any person with a reasonable amount of taste and ingenuity to produce patterns on windows, having all the beauty of real Stained Glass at small cost. So many windows have a bad outlook, which may be made to look very handsome by applying the Glacier. The miniature design of the Crucifixion is 2x16, and is got up in colours that could not be produced in the real for \$40, for which we charge \$6 put up. We have among others suitable for churches the Virgin and Child, XVth Century; St. Peter and St. Paul, XVth Century; The Visitation, do.; The Annunciation, do.; St. John the Baptist and St. Joseph, do.; The Last Supper, XVIIth Century; St. Vincent of Paul, St. Francis of Sales, XIIIth Century; St. Joseph, etc., etc. Beautiful designs for Library, Study, Reception, or Drawing Rooms. Call and examine at 75 Yonge Street.

M. STAUNTON & CO. TORONTO.

FIGURE and Ornamental

MEMORIAL WINDOWS

AND GENERAL Church Glass.

Art Stained Glass

For Dwellings and Public Buildings

Our Designs are specially prepared and executed only in the very best manner.

ROBT. McCausland, A.R.C.A. English School Designer.

Jos. McCausland & Son, TORONTO, ONT.

P.O. Box 892.

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON

94 and 96 Bay Street.

CHURCH GLASS IN EVERY STYLE

MARBLE & GRANITE WORKS

CHAS. WATSON,

30 Adelaide St. West,

Has the largest and handsomest selection of MARBLE MANTELS in the City.

Also, a large Assortment of Designs for Monuments, Headstones, etc.

I have some new designs for Granite Monuments. Call and see them, and get prices before buying elsewhere.

The Church Embroidery Guild.

ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar, Frontals, Desk and Personal Hangings, etc., etc., received and carefully executed at the lowest possible cost.

Apply to the PRESIDENT.

73 Gerrard Street East.

COX SONS, BUCKLEY & CO.

LATE COX & SONS.

New York Address—253 FIFTH AVE.

LONDON ADDRESS:

28 & 29 SOUTHAMPTON ST., Strand,

ECCLESIASTICAL Art Furnishers.

Wood, Stone, Marble, Fabrics, Metals, Stained Glass, Memorial Tombs, Tablets and Brasses

"ART OF GARNISHING CHURCHES," by Rev. E. Geldart, \$1.50. Designs and Estimates on Application

R. J. HOVENDEN, DEALER IN

PAINTS, OILS, GLASS, BRUSHES,

—AND— PAINTERS' SUNDRIES

Of Every description.

MASURY'S Celebrated Coach, Railroad, and Cottage Colors, in all shades.

WHEELER'S WOOD FILLING, RUBBING FELT, ETC.

88 KING ST. WEST, TORONTO.

ESTABLISHED 1836.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

Premises, ---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGAN IN THE DOMINION.

The very highest order of workmanship and some quality always guaranteed.

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE GASALIERS AND BRACKETS.

A Full Assortment of GLOBES AND SMOKE BELLS.

91 King St. West (Romaine Buildings).

RITCHIE & CO.

H. J. MATTHEWS & BRO.

93 Yonge Street, Toronto.

GILDERS & ART DEALERS

PIER AND MANTLE MIRRORS, PICTURE FRAMES, ENGRAVINGS, PAINTINGS, &c



Church, School, Fire-alarm, Fine-tuned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O. No duty on Church Bells.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANCZEN & TIFT, Cincinnati, O.

McShane Bell Foundry. Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free. Address H. McSHANE & Co., Baltimore, Md.

JONES & WILLIS, Church Furniture

MANUFACTURERS,

Art Workers in

Metal, Wood, Stone & Textile Fabrics.

48 GREAT RUSSELL STREET,

LONDON, W.C.

(Opposite the British Museum)

AND TEMPLE ROW, BIRMINGHAM. ENGLAND.

ECCLESIASTICAL

GAS FIXTURES

—AND—

METAL WORKS,

Manufactured by

D. S. KEITH & CO.

109 King St. West, Toronto.

We are prepared to furnish low estimates in these goods.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER. These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

W. K. MURPHY,

House, Sign and Ornamental Painter

Graining, Glazing and Paper Hanging.

Latest Improved Styles French and American Calomining.

BRONZING A SPECIALTY.

IMPORTER OF

French, English, American & Canadian

WALL PAPERS

353 Queen Street West, Toronto

THE TROY MENEELY BELL FOUNDRY.

CLINTON H. MENEELY BELL COMPANY, TROY, N.Y. Manufacture a superior quality of Bells. Old and Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

DOMINION BELL FOUNDRY,

Guelph, Canada.

Manufactures Church, School and Factory Bells.

Write for Price List.

DOMINION BELL FOUNDRY, P. O. Box 700, GUELPH, CANADA

MENEELY BELL FOUNDRY

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells also Chimes and Peals. Meneely & Co., West Troy, N.Y.

H. STONE, SENR. UNDERTAKER, 239 YONGE ST.

No connection with any firm of the Same Name.

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each. Larger Banners, \$10, \$25, \$50

Silk and Gold S. S. Banners, \$5.00 each

Send for Circular, 59 Carving St. N.Y.

Children's Department.

CHILDREN'S RULES FOR HOME.

1. Be careful to shut the door after you, without slamming it.
2. Never shout, jump, or run in the house.
3. Never call to persons up-stairs, or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the domestics, if you would have them do the same.
5. When told to do, or not to do a thing, by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings—not those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots or shoes before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table or parlor with dirty hands or tumbled hair.
10. Never interrupt conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best confidant, be your mother.

BED-RIDDEN AND CURED.

W. E. HUBBETS, of Emporia, Kansas, says that his wife had been sick nearly seven years, and for the last four months bed-ridden. She has been treated by a number of physicians and only grew worse. Her attention was called to Dr. Pierce's "Golden Medical Discovery" and "Favorite Prescription," which she commenced using. In one week she could sit up, and in three weeks could walk about. By druggists.

The heroic chapters of the Christian annals are those in which emperors and parliaments are on one side, and the disciples of Jesus on the other; when the only endowment is a chariot of fire, the only patronage a gaol, and the only promotion a stake.

KOCH'S THEORY DISPROVED.—Dr. Spina claims to have disproved Prof. Koch's theory concerning the Tubercle Bacillus. Regardless of the many directly opposite theories of the ablest pathologists of the world, the surgeons of the International Throat and Lung Institute using the spirometer, the wonderful invention of Dr. M. Souvielle of Paris, and ex-aide surgeon of the French army, are curing monthly hundreds of cases of bronchitis, consumption, asthma, catarrh and catarrhal deafness. Physicians and sufferers are invited to try the Spirometer free. Call or write, enclosing stamp, for list of questions and copy of International News, to 173 Church street, Toronto, or 13 Phillips square, Montreal, P.Q.

Dr. Fowler's Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

For sufferers Chronic diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, 290 Race St. Cincinnati, O. (old office.) State case.

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Philadelphia, Pa.

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents.

Married.

FLETCHER-DUNDAS—At St. Peter's Church, West Essa, on Tuesday, September 25th, by the Rev. Rural Dean Fletcher, A. M., rector of Markham (father of the bridegroom), assisted by the Rev. Joseph Fletcher, A. M., Missionary at Crookstown (brother of the bridegroom) the Rev. Alfred Fletcher, A. M., Missionary at Alliston, to Charlotte, youngest daughter of Jas. Dundas, Esq., of West Essa.

ROYAL

BAKING POWDER
 Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

REMINGTON STANDARD TYPE WRITER.

The Great Labour, Saving Invention for Business and Literary work.

Indispensable to the clergy. Important to educationists. Profitable to business men. Saves one-half the time, all the labour, and the illegibility of pen-work. With the TYPE WRITER the clergyman can compose his sermons and produce them in large bold type, (prepared specially for the purpose) at a rate twice as fast as with a pen, yet with ten times the legibility and three times the compactness. Send for circular, testimonials, prices, &c.

SHORTHAND TUITION by mail and personally, day and evening. Full set of books for first course only 50 cents. Business men furnished with shorthand help, type-writer copying of deeds, memorial sermons, and other documents. Mr. Bengough may be engaged for his popular illustrated shorthand entertainment, interesting instructive, profitable, which he undertakes to teach any audience to read shorthand in half an hour. Type-writing practice in our rooms.

Bengough's Shorthand Bureau,
 THOS. BENGOUGH,
 Manager, Toronto.
 Agents wanted for the Type-writer

PRINTING!

Every Description of
 Church and Sunday School Printing
 Executed in Artistic Style
 AT THE LOWEST RATES BY
TIMMS, MOOR & CO.,
 (Over Willing & Williamson's)
 7 and 9 King Street East,
 TORONTO

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Philadelphia, Pa.

NAVAL BATTLES OF THE WORLD
 By EDWARD SHIPPEN, Medical Director U.S.N.
 A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful Exploits more interesting than fiction. Price only 25¢. It sells everywhere. Address make \$100.00 per month. Address **AGENTS** J. C. McQuay & Co., Philadelphia, Pa.

GRAND MILLINERY OPENING.

We beg to inform the ladies of Toronto and vicinity that we will on Tuesday, Oct. 2nd, hold our Grand Millinery opening, and will continue the same on Wednesday, Thursday, Friday and Saturday.

We particularly wish to invite the inspection of the large number of ladies who have never visited our house, and who have therefore no idea of the magnitude of our stock or the elegance of our show-room and stores, which are without doubt superior to any in Canada.

We invite the large number of persons who daily come to the city to visit our stores, and will consider it no trouble to show them through our immense establishment.

Petley & Petley

128 to 132 King St. East,

(Nearly opposite the Market)

TORONTO.

THE ARDUOUS PATH.

"I had another night of pain, and have been good for little to-day. I am sure it is an easier path to glorify God in much activity than in much suffering; and if He appoints to us the more arduous path, shall we say that our life is useless, and, like Jonah or Elijah, be unwilling that it should be prolonged? She hath done what she could, is no mean praise; and I am confident that many a sick-room, many a silent and unknown sufferer, will contribute largely to the praise of the ransomed ones; and though the praise be in the minor key, it will give the finest contrast, and the most thrilling harmony, as combined with the general anthem. God shall be admired in His suffering ones, and His hidden ones, whom He has allured into the wilderness to 'speak comfortably' to them."

General Debility and Liver Complaint.

R. V. PIERCE, M. D., Buffalo, N. Y.: Dear Sir My wife has been taking your "Golden Medical Discovery" and "Pellets" for her liver and general debility, and has found them to be good medicines, and would recommend them to all sufferers from Liver Complaint, Sour Stomach, and General Debility. Yours fraternally, N. E. HARMON, Pastor M. E. Church, Elsie, Ill

There is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it.

Young, middle-aged, or old men, suffering from nervous debility or kindred affection, should address, with two stamps, for large treatise, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

When visiting the Toronto Industrial Exhibition the Princess Louise was particularly well pleased with the display of elegant millinery shown by Petley & Petley, Toronto, and for which that firm received a silver medal.

HON. DANIEL F. BEATTY of Washington, New Jersey, comes to the front with another remarkable offer in the way of Organs at low prices. He now offers a \$115 Pipe-top Organ with 25 Stops for \$49.75; a reduction never known before in the history of the business. Surely Mr. Beatty is endeavoring to give his patrons a first-class instrument at a price which leaves but a small margin. See his large advertisement in this issue.

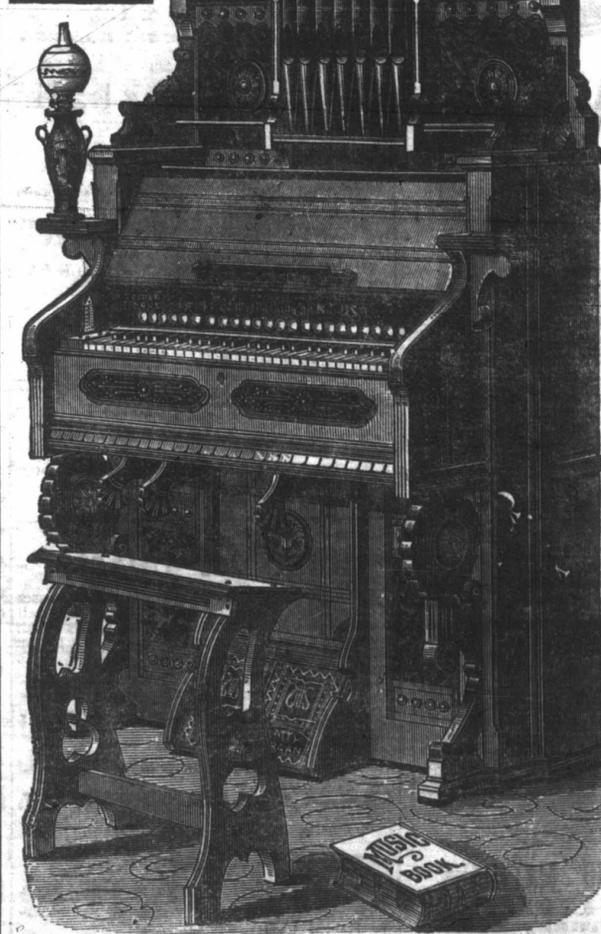
W. J. Guppy, druggist, of Newbury, writes:—"Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

According to the AMERICAN NEWSPAPER CATALOGUE of Edwin Alden & Bro., Cincinnati, Ohio, just published, containing over 800 pages, the total number of Newspapers and Magazines published in the United States and Canadas is 13,186; showing an increase over last year of 1,028. Total in the United States 12,179; Canadas 1,007. Published as follows: Dailies, 1,227; Tri-Weeklies, 71; Semi-Weeklies, 151; Weeklies, 9,955; Bi-Weeklies, 23; Semi-Monthlies, 237; Monthlies, 1,324; Bi-Monthlies, 12.

GROWTH OF A LARGE INDUSTRY.—Such has been the growth of the business of Wm. Knabe & Co., piano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the

WARRANTED 6 YEARS. \$115 for only \$49.75

25 STOPS. 9 Full Sets of Golden Tongue Reeds.



You should, if possible, order within Five Days, thus securing the \$4 extra. Remember, positively no orders for this handsome Pipe Organ will be executed for less than the regular price, \$115, after the limited time, as specified above, has expired; thus, if you order within 5 days it costs \$45.75; within 12 days, \$49.75; after that date, \$115 each. Address or Call upon the MANUFACTURER, DANIEL F. BEATTY, Washington, New Jersey.

PIPE ORGANS [25 STOPS] ONLY \$49.75

INCLUDING BENCH, BOOK AND MUSIC, provided you order within thirteen (13) days from date of this newspaper, or if you order within five days a further reduction of four dollars (\$4) will be allowed. I desire this PIANO UPRIGHT PIPE PALOR ORGAN introduced WITHOUT DELAY, hence this GREAT REDUCTION.

REGULAR PRICE, \$115.00 If you are in want of an ORGAN order at once from this advertisement, or if you are unable to buy now, write your reasons why. Remember, this offer cannot be continued after the limited time has expired, as the AUTUMN and WINTER MONTHS are fast approaching, when I sell thousands at the regular price for Holiday Presents. Read the following brief description and let me hear from you anyway, whether you buy or not:—

25 USEFUL STOPS AS FOLLOWS:

- 1-Vox Celeste.—The sweet, pure, exalted tones produced from this Stop are beyond description.
2-Powerful Box Sub-Bass.—New and original. Its THUNDERING TONES are without a parallel in Organ building.
3-Double Octave Coupler.—Doubles the power of the Organ. Couples octaves right and left.
4-Piccilo.—Variety of music which makes the Piccilo most difficult and expensive Stop to build in this Organ.
5-Saxophone.—The beautiful effect of this Stop is "Beatty's favorite."
6-French Horn.—Imitates a full ORCHESTRA and BRASS BAND.
7-Diapason.—Draws a full set of Golden Tongue Reeds.
8-Dulciana.—A full set of Paris Reeds is drawn by this Stop.
9-Vox Humana.—Tremulant, which, by the aid of a FAN WHEEL, imitates the HUMAN VOICE.
10-Vox Jubilante.—When used in conjunction with Stops Nos. 3, 4, 5 and 6 peals forth most delightful music.
11-Eolian. 12-Clarinet. 13-Cello. 14-Violina. 15-Clarabella. 16-Grand Forte. 17-Melodia. 18-Bourdon. 19-Viol di Gamba. 20-Viola Dolce. 21-Grand Expression. 22-Harp Eolian. 23-Echo. 24-Acrostatic Expression Indicator. 25-Grand Organ. The last fifteen (15) Stops are operated in direct conjunction with above ten (10), bringing forth, at command of the performer, most charming music, with beautiful orchestral effect, from a mere whisper, as it were, to a grand burst of harmony. Its MELODIOUS TONES, while using the full Organ, must be heard to be appreciated. Height, 70 inches. Length, 46 inches. Depth, 24 inches.
NINE (9) SETS PARIS AND GOLDEN TONGUE REEDS, as follows:—1st, Five (5) Octave Set Golden Tongue Reeds; 2d, Five (5) Full Set "Paris" Reeds; 3d, Sweet Vox Celeste Reeds of Three Full Octaves; 4th, One (1) Full Octave Powerful Manual Boxed Sub-Bass Reeds; 5th, Two (2) Octaves, or one each of Piccilo and Saxophone Reeds combined; 6th, Set Soft Cello Reeds; 7th, Set Violina Reeds; 8th, Set Jubilante Reeds; 9th, Set Clarinet Reeds. Above Nine Sets of Reeds are original, and covered by United States Patents.
Five Full Octaves, Manual of Keyboard, Handsome Walnut Case, with Illuminated Pipes, Receptacle for Book and Sheet Music, Lamp Stands, Handles, Rollers, Trolley Upright Bellows of immense power, Steel Springs, &c. High Knee Swell, also Left Grand Organ Knee Swell, by which the full power of this Organ may be obtained at pleasure, by use of the knee, without removing the hands from the keyboard.
IMPORTANT NOTICE.—This Special Limited Offer is positively not good on and after the limited time has expired, and to secure the Special Price the following NOTICE must accompany your order:— Given under my Hand and Seal, this 5th day of October, 1888.

My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to offer first Organ as an ADVERTISEMENT, at a sacrifice, as every one sold sells others. All I ask in return of you is to show the instrument to your friends, who are sure to order as HEREIN I HAVE SAID, \$115.00. The instrument speaks for itself, it sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER NOW, WRITE ME YOUR REASONS WHY. Call their attention to this advertisement. If they are from home mail this offer to them. If you can conveniently help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts.



Daniel F. Beatty, 1888.

This notice, if sent by any reader of the "Dominion Churchman" together with only \$45.75 or \$49.75 CASH by P. O. Money Order, Registered Letter, Check or Bank Draft, mailed within five (5) or thirteen (13) days, as specified, I hereby agree to receive same in full payment for one of my Pipe Organs, New Style, No. 1,990, &c. Money refunded, with interest at 6 per cent. from date of your receipt, if not as represented, after year's use. Signed: DANIEL F. BEATTY. Friends of yours may desire an ORGAN. Call their attention to this advertisement. If they are from home mail this offer to them. If you can conveniently help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts.

purposes to which it will now be put. The building is on the southwest corner of Eutaw and West streets, fronting 155 feet on West street and 45 feet deep, with an engine house 40 by 45 feet. It is four stories in height with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—Baltimore American.

No person visiting Toronto can go home and say he has seen the city who has not visited the handsomely fitted up and well stocked dry goods, carpet and clothing establishment of Petley & Petley, King street.

GOLD WATCHES, GOLD CHAINS, SILVER WATCHES, SILVER CHAINS, SILVERWARE, FIRE-ARMS, &c. Our 96-page Catalogue (sent free on application) contains nearly 500 illustrations of Gold and Silver Watches, Gold and Silver Chains, Silverware, Fire-arms, &c. all of the latest and most elegant designs, and RETAILED for Cash at WHOLE-SALE PRICES. Send your P. O. address for our catalogue. It is valuable to intending purchasers. All goods are faithfully illustrated and quality guaranteed to be as represented. You are not asked to pay for Goods till you have seen them.

Charles Stark 59 Church-st., near King, Toronto. Agent for the Winchester Repeating Arms Co.

PATENTS BOUGHT SOLD OR PROCURED. Books free. A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.

D. McCrimmon, of Lancaster, writes that he has suffered with inflammatory rheumatism, more or less, from childhood, and had tried nearly all advertised remedies with but temporary effect. Burdock Blood Bitters have radically cured him, and he authorizes us to say so.

ORNAMENTAL PLASTERING.

A large Assortment of Centre Flowers. Enrichments, Trusses, Brackets, CAPITALS, BOSSES, &c. JAMES WRIGHT, Contractor, &c. 36 and 38 Victoria Street, Toronto. Good Pay for Agents. \$100 to \$200 per mo. made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

Of far more importance than the National Policy or the Irish Question is the question of restoring health when lost. The most sudden fatal diseases incident to this season are the various forms of Bowel Complaint, for all of which Dr. Fowler's Extract of Wild Strawberry is specific. 101st Thousand now Ready.

BELL'S STANDARD ELOCUTIONIST Principles and Exercises, followed by a copious selection of Extracts in Prose and Poetry, classified and adapted for Reading and Recitation; new and greatly enlarged edition, containing over 500 of the choicest extracts in the English language, with the principles of elocution fully stated. Strongly half bound in roan, crown 8 vo., 510 pages, \$1.25 mailed free.

CLOUGHER BROS., Booksellers and Stationers, 27 KING STREET WEST, TORONTO.

ESTEY The ESTEY ORGAN—Old established and popular. Kept new by enterprise and skill. An Illustrated Catalogue, with full description of elegant styles, sent free. ESTEY ORGAN CO., BRATTLEBORO, VT.

AGRICULTURAL INSURANCE CO. OF WATERTOWN. Assets.....\$1,491,624 81 Dominion Deposit.. \$100,000 00 Cheapest rates in the city on private residences and household effects. Robt. F. Williams & Lyon AGENTS, 60 YONGE ST., TORONTO.

BIG PAY to sell our "Rubber Printing Stamps" samples free. TAYLOR BROS. & CO Cleveland, O.

GRAND OPERA HOUSE. O. B. SHEPPARD, Manager. Thursday, Friday, and Saturday, October, 4th, 5th, and 6th, with Saturday Matinee. HARRISON & GOURLAY IN "Skipped by the Light of the Moon" All next week,—"THE SILVER KING." Prices as usual. Box plan now open.

OPIUM HABIT CURED. Morphine. CURED in 10 to 20 DAYS. THOUSANDS of references from persons cured. No pay until cured. Dr. J. STEPHENSON, Toronto.

HIMALAYAN TEA.



A high class Black Tea of rare quality and flavour, received direct from India, ex-steamers Hesperia and Bolivia, on 24th March, 1888. Price from 60c. per lb., according to size of package. Freight free to any part of Canada or the United States, within 400 miles of Toronto or New York. Apply to MAJOR-GEN. KEER, 68 Church St., Toronto, Ont.

THE MODEL PRESS

Prints Cards, Circulars, Labels, Tracts, every thing needed by business men, churches, schools, &c. Strong, rapid, and a boy can manage it and earn hundreds of dollars a year. 10,000 sold. Outfits, including Press, Type, &c., from \$5. to \$20. and up. Send 5 cent stamp for 40 page Illustrated Price-List and two gorgeous floral book markers printed on Model Press. J. W. Daughaday & Co. Mfrs. 1721 Chestnut Street, Philadelphia.

Perfection at Last



THE COMBINATION.
THE ONLY PERFECT COAL AND WOOD COOKING STOVE IN AMERICA.

The Combination is on the principle of the Base Burner, having a round firepot, by which a continuous fire can be kept on. The Combination is so constructed that you have perfect control over the fire, by which means a great saving of fuel can be effected. There are now over 150 in use in Toronto, all of which are giving the greatest satisfaction. The Combination stands unrivalled as a baker. Every stove guaranteed Call and see one in operation.

F. MOSES, Inventor and Patentee, 301 Yonge Street, Toronto.
McCLARY MANUFACTURING Co., London, Wholesale Agents.
Testimonials on application.

\$86 a week in your own town. Terms and 45 cents free. Address H. HALLET & Co., Portland, Me.

BARLOW'S INDIGO BLUE!
Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILTZBERGER, Proprietor, 23 North Second Street, Philadelphia, Pa.

D. FOWLER'S
EXTRACT OF WILD
STRAWBERRY
CURES
CHOLERA
CHOLERA INFANTUM
DIARRHŒA,
AND
ALL SUMMER COMPLAINTS
SOLD BY ALL DEALERS.

The WILLIAMS SINGER



Sewing Machines

Are taking the lead everywhere.
REASON WHY:
Because they give the best satisfaction.

HEAD OFFICE:
847 NOTRE DAME ST., MONTREAL.

Toronto Office—58 King St. West.

CATARRH
To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio.

N. P. CHANEY & CO.
FEATHER AND MATTRESS RENOVATORS.
230 KING STREET EAST.
New Feather Beds, Pillows and Mattresses for sale. All kinds of Bed Springs. Cash paid for all kinds of Feathers. All orders promptly attended to.

\$150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 8 Ink Recipes 25cts. AGENTS Wanted L. HESS & CO., 69 1/2 Church Street, Toronto, Can.

AGENTS Wanted for handsome illustrated standard works of character; great variety; low in price; selling fast; needed everywhere; Liberal terms. Bradlee, Carleton & Co., Brantford, Ontario, Canada.

ONTARIO PULMONARY INSTITUTE



274, 276 & 278 JARVIS STREET, (Corner Gerrard).

M. Hilton Williams, M.D., M.C.P.S.O., Proprietor.

Permanently established for the cure of all the various diseases of the head, throat and chest, including the eye, ear, and heart. The only institute of the kind in the Dominion of Canada. All diseases of the respiratory organs treated by "Medicated Inhalations," combined with proper constitutional remedies for the liver, stomach and blood, etc. Over 40,000 cases successfully treated during the past eighteen years from nearly every part of the civilized world. Consultations free, and prices of the Institute within the reach of all. The very best of references given from those already cured. If impossible to call personally at the Institute, write for a "List of Questions," and "Medical Treatise." Address: ONTARIO PULMONARY INSTITUTE, Corner Jarvis and Gerrard Streets, Toronto, Ont.

TO BUILDERS.

For all kinds of ARTIFICIAL STONE dressings, sills, key stone, window heads, corbels, stove pipe stone, cement flooring, fountains, door steps, etc.

Apply to
A. McLEAN & CO.,
Dominion Stone Works, 281 King St. E.

W. B. Blackhall,
BOOKBINDER,
7 & 9 King Street East, Toronto.
Account and Blank Book Manufacturer, Paper Ruler, etc.

Special Tenders for the Binding of Clergymen's, Sunday School, Circulating and Public Libraries.
Manufacturer of THE NEW FLEXIBLE PAD for Headings and Office Stationery.

ONTARIO
Steam Dye Works,
334 YONGE ST., opposite Gould.
THOMAS SQUIRE, Proprietor
N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

\$6.25 for 39 cts.
Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. J. D. HENBY, P. O. Box 197, Buffalo, N. Y.

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,
(A few doors west of the old stand.)
Office—At 65 King St. West.
G. P. SHARP.

A. B. FLINT
Sells Black Cashmere at Wholesale Price. Our 50 cent French Blue Black Cashmere is worth 67 1/2 cents. Send for 8 to 10 yards as sample, and see for yourself.
35 COLBORNE ST.

A. B. FLINT
Sells all Colors in Velveteen. Our 65 cent Black Louis Velveteen is worth 90 cents a yard. Send for a dress length and see for yourself. All kinds of Dress Goods kept in stock. You can save \$1 a pair on good Lace Curtains by sending an order to
35 COLBORNE ST.

A. B. FLINT
Is the only wholesale man in Canada selling to consumers direct, and cash will be returned if goods are not as represented.
35 COLBORNE ST.

A. B. FLINT, - - TORONTO.
\$72 A WEEK, \$12 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Me.

Agents wanted, \$5 a Day made selling our New HOUSEHOLD ARTICLES and PLATFORM FAMILY SCALE. Weighs up to 25 lbs. Price, \$1-50. Domestic Scale Co., Cin'ti, O.

WE OFFER OUR CUSTOMERS

Great Variety to select from, Goods of our own Manufacture. Numerous widths and half sizes, and MODERATE Prices. Please try them.
79 King Street East.

HOUSEKEEPER'S EMPORIUM!
RANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC.
Every family should have one of our
Self-Basting Broilers.
HARRY A. COLLINS,
80 YONGE STREET, WEST SIDE

DOMINION LINE.

The Steamers of this Line will sail from Quebec as follows:—
Montreal...15th Sept. Dominion...6th Oct.
Ontario...22nd Sept. Toronto...13th Oct.
Oregon...29th Sept. *Sarnia...20th Oct.
Rates from Toronto:—Cabin, \$61, \$71, \$76 and \$91. Return, \$106.50, \$124.50, \$133.50, and \$160.50, according to Steamer and Berth. Intermediate, \$46. Steerage, \$32.
*These Steamers have Saloon and State-rooms amidships, where but little motion is felt, and carry neither cattle nor sheep. A rebate of 10 per cent is allowed clergymen and their wives.
For passage apply to SAMUEL OSBORNE & CO., 40 Yonge Street, or to
GEO. W. TORRANCE,
Manager Toronto Agency, 65 Front St.

NIAGARA NAVIGATION CO.

PALACE STEAMER
"CHICORA."
ROYAL MAIL LINE.
SUMMER ARRANGEMENT.
The steamer "Chicora" will leave Yonge-street wharf daily (weather permitting) at 7 a.m. and 2 p.m. for NIAGARA AND LEWISTON connecting at Niagara with Michigan Central Railway and at Lewiston with New York Central Railway for Falls, Buffalo, New York, Boston, and all points East, West, and South-West.
Apply to W. R. CALLAWAY, 25 York or 20 King-street, West; or BARLOW CUMBERLAND 35 Yonge-street.

On and after MONDAY, SEPT. 3rd
THE STEAMER
"EMPRESS OF INDIA"
Will take the place of the Steamer "City of Toronto"
Leaving Port Dalhousie at 3 o'clock a.m.; leaving Niagara at 9-45 a.m., arriving in Toronto at 12-30 p.m. Returning, will leave Toronto at 2 o'clock p.m.; will leave Niagara at 4-45 p.m., arriving at Port Dalhousie at 5-45 p.m.
Tickets to be had from
W. A. GEDDES,
Mewat's Wharf.

THE NORTH AMERICAN LIFE ASSURANCE CO.

incorporated by Special Act of the Dominion Parliament.
Full Government Deposit.
DIRECTORS:
Hon Alex. Mackenzie, M.P., ex-Prime Minister of Canada, President.
Hon. Alex. Morris, M.P.E., Vice-President.
John L. Blaikie, Esq., Pres. Can Landed Credit Co., Vice-President.
Hon. G. W. Allen, Senator.
Hon. B. Thibault, Senator, Montreal.
Hon. D. A. Macdonald, Ex-Lieutenant-Governor of Ontario.
Andrew Robertson, Esq., President Montreal Harbor Trust.
L. W. Smith, D.C.L., President Building and Loan Association.
W. R. Meredith, Q.C., M.P.P., London.
H. S. Strath, Esq., Cashier Federal Bank.
John Morrison, Esq., Governor British Am. Fire Assur. Co.
E. A. Meredith, Esq., L.L.D., Vice-Prest. Toronto Trusts Corp'n.
James Patterson, Esq., (Patterson Bros., Wholesale Merchants).
A. H. Campbell, Esq., President British Can. Loan & Investment Co.
D. Macrae, Esq., Manufacturer, Guelph.
E. Gurney, Jun., Esq., Director Federal Bank of Canada.
A. Gumm, Esq., M.P., Merchant, Kingston.
John N. Lake, Esq., Broker and Financial Agent.
Edward Galley, Esq., Capitalist.
B. B. Hughes, Esq. (Messrs. Hughes Bros., Wholesale Merchants).
James Thorburn, M.D., Medical Director.
James Scott, Esq., Merchant; Director Dominion Bank.
Wm. Gordon, Esq., Toronto.
Robert Jaffray, Esq., Merchant.
W. McCabe, Esq., L.L.B., F.L.A., Managing Director.

Pensions For SOLDIERS any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions, bounty, back pay and honorable discharges procured. NEWLAW'S. Send stamp for instructions. E. H. GELSTON, & CO. Attorneys, Box 733 Washington, D. C.

BONELESS COD FISH,
No. 1 EXTRA GIBBED HERRINGS
FINNAN HADDIES, STAR LOBSTER,
COLUMBIA RIVER SALMON,
STAR LOBSTER, MACKEREL, &c.
CROSSE & BLACKWELL'S
Anchovy Paste,
Potted Yarmouth Bloaters.
R. FLACK
388 Gerrard-st. East, Toronto.

Oct. 4, 1888

LINE.

ne will sail from
minion... 6th Oct.
ronto... 13th Oct.
nia... 20th Oct.
in, \$61, \$71, \$76 and
\$133.50, and \$160.50,
rth. Intermediate,
saloon and State
ittle motion is felt,
sheep.
allowed clergymen

UEL OSBORNE &
RRANCE,
Agency, 65 Front St.

ATION CO.
AMER.
ORA."

LINE.

CEMENT,
will leave Yonge-
rmitting) at 7 a.m.

WISTON
Michigan Central
with New York
Buffalo, New
East, West, and

Y, 25 York or 20
V CUMBERLAND

SEPT. 3rd
ER

F INDIA"

Steamer
ite"

lock a.m.; leaving
a Toronto at 12-30
ronto at 2 o'clock
p.m., arriving at

DES,
Mewat's Wharf.

IGAN LIFE
CO.

Dominion Parlia
eposit.

Prime Minister of
President.
n Landed Credit

Montreal.
tenant-Governor

sident Montreal
building and Loan
ondon.
eral Bank.
British Am. Fire

ce-Prest. Toronto
n Bros., Whole
nt British Cen.

Snelph.
Federal Bank of
Kingston.
Financial Agent.

ies Bros., Whole

Director.
rector Dominion

Managing Direc

SOLDIERS
isease, wound or
r. Widow and
crease pensions,
discharges pro-
for instructions
rneya, Box 725

ED HERRINGS
OBSTER,
LMON,
ACKEREL, &c.

WELL'S

enters.
K
Toronto.

TORONTO SILVER PLATE COMPANY
MANUFACTURERS OF
SILVER & ELECTRO PLATE
FINEST QUALITY & DESIGN
GOODS REPLATED & REFINISHED. 420, 422, 424 & 426 KING ST WEST.

COMMUNION SERVICES, Plain and Chased, with sacred Monogram.

ESTABLISHED 1856. ESTABLISHED 1856

P. BURNS,
Wholesale and Retail Dealer in
COAL & WOOD.

LOWEST RATES, PRESENT DELIVERY.

Offices—51 King St. East, Yonge St, Wharf, Front and Bathurst Sts., and 532 Queen St. West.

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

JUST STEP INTO
A. MACDONALD'S,
MERCHANT TAILOR,
355 YONGE STREET, TORONTO.

And examine his stock of CHOICE FALL GOODS. No trouble to show goods. Prices reasonable.

H. & C. BLACHFORD,
—LEADING—

Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American Boots and Shoes, Misses' Fine American Boots and Slippers, Ladies' French Satin and Kid Slippers, Gent's. English Lace and Gaiter Boots, American Rubbers in great variety.

87 and 89 King Street East, TORONTO.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 551 Pearl Street, N. Y.

PENSIONS for Soldiers Widows & Parents, Children. Any disease, wound, injury or death entitled. Increases bounties; back pay; discharges procured. Desertion removed. All dues paid. New Laws. Fees, \$10. Send stamp for instructions. N. W. FITZGERALD & Co. Pension Attorneys, Washington, D.C.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address: TRUE & Co., Augusta, Maine.

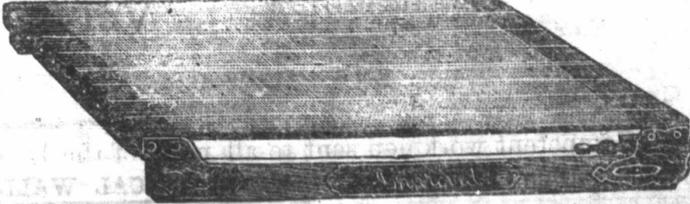
F. G. CALLENDER, M.D.S.,
DENTIST,
Specialties:—The Preservation of the Natural Teeth of Children and Adults.
Office, 46 Gerrard Street.

\$50 Award is offered for a superior preparation for cleansing and preserving the teeth and imparting a healthy vigor to the gums, than CALLENDER'S ORALINE AND FAVORITE COMPOUND DENTIFRICE.
Enquire of your Chemist for it.

DR. HOLMAN'S PAD CURES MALARIA,
DYSPEPSIA, NERVOUS AND SICK HEADACHES,
All Liver and Stomach Troubles. It is also a sure PROTECTION against Yellow Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers; and will cure Chronic Diarrhea, Summer Complaints, Children's Diseases, and conditions from which many ladies suffer in silence. Beware of Imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad \$2.00, Special Pad \$3.00, post and duty (for Canada), paid. **HOLMAN LIVER PAD CO.,** P. O. Box 212, 93 William St., N. Y.

THE RIGHT PLACE
FOR
Watches & Jewelry

RYRIE
THE JEWELER,
113 Yonge Street,
TORONTO.



COMFORT AND EASE WHILE ASLEEP.
R. THORNE & CO.
Manufacturers of Spring Mattresses!
WOVEN WIRE, IMP. WIRE, COMMON SENSE SLAT, U. S. SLAT.
BUTTON TIE, PLAIN WIRE,
Inspection Solicited before Purchasing.
11 and 13 Queen Street East, Toronto.

ARMSON & STONE.
Choice Importations now ready.

Silks, Dresses, Mantles, Laces, Trimmings, etc.
Reliable Goods. Prices Moderate

ARMSON & STONE,
49 KING STREET WEST,
TORONTO.

PARSONS' PURGATIVE PILLS
MAKE NEW RICH BLOOD
And will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. L. G. JOHNSON & CO., Boston, Mass.

THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA
(Incorporated)
Is a purely Benevolent Society. It pays a Benefit on the Death of a member. It pays an Endowment in ten years. It pays a Benefit in case of permanent Disability. Ladies admitted on equal terms with Gentlemen. Agents wanted throughout Canada. Send for terms and By-Laws.
Home Office—30 Adelaide Street East, TORONTO.

PENSIONS for any disability; also to Widows, Children, Parents. Pension now increased. Charges of Desertion removed; Discharges and Bounty obtained. Horse claims now paid. Send stamps for New Laws and blanks. Col. L. BINGHAM Atty since 1865 for Claims and Patents, Washington, D. C.

COOK'S SUNDAY SCHOOL SUPPLIES FREE.
For Branches. Order to schools that have never used them. Samples. Special offers. **DAVID C. COOK** & Adams St. Chicago, Ill.

OPIUM Morphine Habit Cured in 20 to 30 Days. No Pay until Cured. J. L. STEVENS, M. D., Lebanon, Ohio.

HENDERSON, MULLIN & BOLTON,

136 Yonge St. and 12 & 14 Adelaide St. West,

TORONTO.

INTERIOR DECORATORS.

Specialties.

English Art Hangings.

Tapestry Wall Papers.

Raised Flocks for Painting on.

Lincrusta Walton.

Imitation Leathers.

Velvet and Cheviot Papers.

Japanese Chintzes and Leathers.

Competent workmen sent to all parts of the Dominion to carry out any class of work in churches, private dwellings, offices, public buildings, etc. **ECCLESIASTICAL WALL PAPERS ALWAYS ON HAND.**

HENDERSON, MULLIN & BOLTON,

TORONTO
CHURCH SCHOOL FOR BOYS,
 AT
 "THE POPLARS,"
 36 Grosvenor St., Queen's Park
 Crescent.
 AUTUMN TERM begins (D.V.) Monday Sept.
 3rd, at 9 a.m.
 Pupils prepared, either in class or Private
 Tuition, for the entrance at the Public Schools,
 Universities, &c.
 In response to numerous applications, arrange-
 ments are being made for
BOARDING PUPILS.
 Apply to
RICHARD HARRISON M.A., Principal.

COLLEGIATE SCHOOL, AVENUE
ROAD.
 Will reopen with increased facilities for the
 Junior Pupils, on
MONDAY, SEPTEMBER 3rd
Wm. Tassie, M.A., LL.D., Principal.
 Toronto, Aug. 1, 1883.

HELLMUTH LADIES' COLLEGE,
 LONDON, ONTARIO.
 PATRONESS—H. R.H. PRINCESS LOUISE.
 Founder, the Right Rev. Bishop HELLMUTH
 D.D., D.C.L.
 Beautifully situated on the River Thames.
 The highest Education in every department.
 French spoken in the College.
 Music a Speciality under the direction of W.
 WAUGH LAUDER, Esq., pupil of Liszt, Reinecke,
 and the Leipzig Conservatorium.
 For particulars address the Rev. E. N. English,
 M. A. Principal, HELLMUTH LADIES' COLLEGE,
 London, Ontario.

KINGSTON WOMEN'S
Medical College
 Will be opened October 2nd, with staff of nine
 professors; affiliated with Queen's University,
 endowed with building and funds, by citizens of
 Kingston as an initiatory movement for Woman's
 Education. Sir R. J. Cartwright, Chairman of
 Board; M. Layell, M. D., President of Faculty;
 A. P. Knight, Registrar, Kingston, Ontario,
 Canada. Write for prospectus.

TRINITY COLLEGE SCHOOL,
PORT HOPE.
MICHAELMAS TERM
 WILL BEGIN ON
THURSDAY, SEPT. 13th, 1883.
 Applications for admission or information
 should be addressed to the
REV. C. J. S. BETHUNE, M. A.
 HEAD MASTER.

"GOOD BOOK-KEEPING to a man of busi-
 ness is equal to
DAY'S BUSI-
NESS COLLEGE will re-open Monday,
 Sept. 3, next. ADVANTAGES:—Careful and
 thorough training by an experienced accountant.
 Limited number of students. Rapid progress,
 phonography free. For terms address, JAS. E.
DAY, Accountant Toronto.
College Rooms, 96 King St. West.

H. GUEST COLLINS,
 Organist of All Saints' Church, resur.ed
 teaching
SEPTEMBER 3rd, 1883.
Piano, Organ, Singing, Harmony
and Counterpoint.

Practice for Organ Pupils on an excellent
 two manual organ.
 Special Classes in Harmony and in Vocal Music
 for both ladies and gentlemen.
 Residence - 427 Yonge Street.

MR. SPARHAM SHELDRAKE
 Receives a limited number of pupils, of from
 eight to thirteen years of age
FOR BOARD AND TUITION.
 Address:—"THE GROVE,"
 Lakefield, Ontario.

SCHOOL OF MUSIC, ART AND
LANGUAGES.
333 JARVIS STREET.
 Thorough Teachers in each department.
 Teacher's Course—in Music, Organ, Piano, Sing-
 ing, Voice Culture, Harmony, Esthetics, &c.
 Terms \$100 per annum.
 Art Course—Drawing, from flat copy, perspec-
 tive, designing, crayon, sepia, exercises in free
 hand; water color, oil, and portrait painting;
 painting on china, porcelain, wood, silk, etc.,
 with privilege of attending the Ontario Art School
 three days in the week. Terms \$40 per annum.
 Languages—Collegiate Course \$40, Preparatory
 \$24 per annum.
 Board and Laundry, \$40 per term of ten weeks.
 For particulars or circulars, address
MRS. S. C. LAMPMAN,
 Lady Principal.

C. P. LENNOX, DENTIST, 151 Yonge Street,
 Toronto, is the only dentist in the city
 who uses the new system of *Vitalised Air* for ex-
 tracting teeth absolutely without pain or danger
 to the patient.
Best Sets of Artificial Teeth—\$8.00
 My gold fillings are unsurpassed by any dentist
 in Canada; are registered and warranted for ten
 years.

\$66 a week in your own town. Terms and \$6
 outfit free. Address H. HALLETT & Co
 Portland, Maine.

THE BISHOP STRACHAN SCHOOL
FOR YOUNG LADIES.
 President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate
 sufficient only to cover the necessary expenditure,
 the best teaching being secured in every depart-
 ment.
 The building has been renovated and refitted
 throughout during the vacation.
 The Lady Principal and her Assistants earnestly
 desire the happiness and well being of their pupils,
 and strive to keep constantly before them the
 highest motives for exertion and self-discipline,
 being anxious to make them not only educated
 and refined, but conscientious and Christian
 women.
 The School will re-open WEDNESDAY, Sept 5
 Annual Fee for Boarders, inclusive of Tuition
 \$204 to \$252. Music and Painting the only extras
 To the Clergy, two-thirds of these rates are
 charged.
 Apply for admission and information to
MISS GRIER, LADY PRINCIPAL,
 Wykeham Hall Toronto.

ROSA BONHEUR
ART
Publishing Association of Ontario,
HAMILTON,

Having purchased sole right for publishing in
 Canada Rosa Bonheur's famous picture
"COMING FROM THE FAIR,"
 Will issue only Steel Engravings of first-class
 order.
 A limited number will be issued, and then the
 plate destroyed, so that no second-rate engrav-
 ings shall be sold, and so no detract from value of
 first and only issue.
 Specimens on view at publishing office of this
 paper.
 Send P. O. Order to E. Hallamore, Manager,
 75 cents for one or \$2.00 for three, and your
 name and address.

St. Mathew's Depository of Church
Literature Quebec.

THE QUEBEC CHURCH CATE-
CHIST; Questions and Answers on the Cate-
 chism, the rite of Confirmation, and the His-
 tory of the Church of England. Price 10c.

THE QUEBEC CATECHISM; the
 younger classes of Sunday Schools. Price 5c.
 These Books have been prepared by several
 clergymen of the diocese of Quebec, and are re-
 commended to the clergy and Sunday School
 teachers, supplying as they do, a want hitherto
 much felt. They are now extensively used in all
 parts of the Dominion.
 A liberal discount to the clergy and Sunday
 Schools. Specimen copies mailed free to any
 address on receipt of price. Apply to—
C. JUDGE, Hon.-Sec. & Treas.
 P. O. Box 1058, Quebec.
 February 15th, 1883.

There is no preparation before the people to-
 day that commands their confidence more, or
 meets with a better sale than does Dr. Fowler's
 Extract of Wild Strawberry—the infallible
 remedy for all forms of Summer Complaint.

BRITISH-AMERICAN
BUSINESS COLLEGE,
 112 and 114 King Street West,
TORONTO.

THIS is the leading Commercial Col-
 lege in Canada.
ITS LOCATION is in the Business
 and Educational centre of this Province.
ITS STAFF of Teachers and Lecturers
 are thoroughly capable business men.
THE COURSE of Studies has been
 specially arranged to give a sound
 business training.
EVERY SUBJECT in the course is
 taught by men who make these sub-
 jects specialties.
Arithmetic, Commercial Law,
Bookkeeping, Correspondence,
Penmanship, & Phonography,
 Are each, thoroughly taught.
 Will re-open Monday, Sept. 3rd, next. For catalogue
 and other information, address
THE SECRETARY.

5 Cts. 5 Cts.
 Cut this advertisement out, and it
 will be taken

AS 5 CENTS
 On any purchase made over fifty cents
 at any time this year, at

S. C. BIGFORD'S
Great Variety Store,
 23 KING STREET WEST,

It is understood only one advertise-
 ment will be taken at one purchase.
 Picture framing to order a specialty.
 5 Cts. 5 Cts.

\$5 to \$20 per day at home. Samples worth \$5 free.
 Address STINSON & Co., Portland, Me.

KNABE
PIANOFORTES.
 UNEQUALLED IN
 Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
 203, 204 and 206 West Baltimore Street,
 Baltimore. No. 112 Fifth Avenue, N. Y.